1;Seligmann & Seligmann E-8 (1907-1908) 1911
AX8 Vedda AX8

782 siderable range of beliefs are all longer and more complicated, and often contain references to events which happened before the spiritual beings to whom they are addressed attained their full power as *yaku*.

For convenience the invocations are consecutively numbered and grouped according to their purpose, for we believe that this arrangement, though not ideal, is on the whole the most suitable[1]. In each group the invocations progress from simple to more complicated.

782 It will be noted that in many if not all of these invocations animals and articles of food are not mentioned by their usual ● 192 name, but are called by some other name or described by 198 a periphrasis. A special vocabulary, largely but not entirely the same as that used in invoking the *yaku*, is used by the Veddas when hunting and indeed whenever travelling through the jungle. The relation of this jungle language to the other languages of the island will be discussed in Chapter XV, meanwhile it is only necessary to note that in one form or another it is spread over a great part of the island and that it is known by the name *kaele basa* "jungle language." The object of the *kaele basa* has been well explained by Mr Parker who has allowed me to take the following quotation from the proof-sheets of his work *Ancient Ceylon*. "Strange to say, the Kandian Sinhalese and the Wanniyas apparently imitate the Vaeddas while they are hunting in the forests,...and use another series of expressions...for many...animals, to the exclusion of the usual names for them. They have acquired a belief that unless a

[1] An alternative arrangement would have been to group these invocations geographically; the following list will enable the reader to do this with ease.

List of Invocations and the localities from which each were collected.

Bandarawa. Nos. 7, 15, 26, 34.
Balagahaladena. Nos. 9, 10.
Dambani. Nos. 2, 12, 13.
Godamalwa. Nos. 3, 5, 20, 24.
Henebedda. Nos. 14, 19, 21.
Kalahaleba. No. 6.
Sinla Wanniya. Nos. 1, 11, 16, 18, 23, 27, 29, 30, 31, 32, 33, 35, 36.
Uniche. Nos. 8, 17, 22, 28.
Unuwatuna Bubula. Nos. 25, 37.
Wellampelle. No. 4.

1:Seligmann & Seligmann E-5 (1907-1908) 1911
AX5 Vedda AX5

782
192
198

special dialect be employed while they are in the forest, they cannot expect to meet with any success in seeking honey, or hunting, or in avoiding dangerous animals.

"This dialect...consists of the employment of new words not only for animals but also for a few other nouns, and for verbs used to denote acts most commonly performed on such trips. In addition, all negative (that is, unlucky) modes of expression are totally debarred from use on such occasions, as well as the words meaning 'insufficient' and 'too much,' which are inauspicious as indicating dissatisfaction with the number or quantity to which they are applied."

Although in some instances the word used when addressing the *yaku* is not the precise word used by the same Veddas while hunting it is convenient, and we think reasonable, to regard the *yaka* language as a part of the *kaele basa*.

The only other linguistic feature of these invocations that requires comment is the abundant use of the adjective *ran* "golden." The significance of this in a particular and somewhat puzzling instance is discussed in a footnote to invocation No. XXI, so that it suffices here to record our belief that among the Veddas the expression is laudatory and is the equivalent of "excellent," "admirable." In invocations used while collecting honey the expression "jewelled" is used with almost equal freedom, e.g. "golden jewelled cord" in invocation No. XXVI, and is simply to be understood as a laudatory expression.

782
539

Invocations to the Nae Yaku.

Sitala Wanniya.

I. *Āyu bōwā. Āyu bōwā. Nae koṭṭawā*[1], *nae sīnāwā.*
Hudu kambā welaṭa aḷagaha dunnā kewā bunnā.
Kīri warudah sitanna epā, aḷit kanawā bonawā.

Salutation! Salutation! Part (of our) relatives!
Multitude of relatives! Having called (you) at the (right) time (we) gave (you) white sambā (rice); (you) ate, (you) drank. Do not think any wrong (of us); we also eat (and) drink.

[1] *Koṭṭawā* for *koṭṭāsya*, a part, section.

1;Seligmann & Seligmann E-5 (1907-1908) 1911
AX5 Vedda AX5

language, collected by himself during his long sojourn in Ceylon; and to this we shall return later.

The Vedda words for the most important animals with which they are brought in contact which are given in the vocabulary at the end of this volume indicate that nouns and verbs in the Vedda dialect are largely formed by periphrasis. It may be urged that in certain cases this is done for the same reason that the common names of animals are avoided in all hunting languages, and doubtless this explains why the bear is commonly spoken of as *katera* "the enemy[1]," but it will not account for one of the words for "smoke" being "that which goes from the fire when wet," or "to bring" being "to come having taken things" or for "wind" being "that which causes the stems of trees to break." Mr Parker informs us that the expression "having taken, come," for "bring" is common in Sinhalese, while Dr L. D. Barnett, whom we have consulted on the subject of periphrases, writes that "compound actions" are often expressed by paraphrase, thus the Hindi for "bring" is *le dana*, i.e. "taking give," and "depart" is *nikal jana*, i.e. "issuing go." These examples show that there is nothing peculiar or specially significant in the existence in the Vedda dialect of such periphrasis for "bring" as that given above.

Such expressions might be survivals from a time when the Vedda vocabulary was limited, when quick precision was unnecessary or at least had not been attained, and when all ideas, except the simplest, were necessarily expressed in a roundabout fashion and generally helped out by gesture. We allude in Chapter XVI to the absolute impossibility of making even such an intelligent man as Handuna of Sitala Wanniya realise the difference between a number of periods of time all shorter than a day, and in the same chapter we point out that the older generation of unsophisticated Veddas count only by saying

[1] At Sitala Wanniya we were told that the word *kaeriya* might be used for "bear" without danger when the animal was at a distance, but that *katera* should be used if the animal were known or suspected to be close. Here too the word *kotabalala* was used for elephant avowedly to prevent these animals hearing their name and coming near. *Hatera* should be written *katera*, but as we never heard any Vedda pronounce this word otherwise than *katera*, we use this spelling throughout.

1:Seligmann & Seligmann E-5 (1907-1908) 1911
AX5 Vedda AX5

"one" and "one" and "one," so that the suggestion we make need not necessarily be taken to carry back the formation of the Vedda dialect to remote antiquity. 192

Further the use of periphrases is common in Sinhalese and other languages closely related to Sanskrit.

We are indebted to Dr Barnett (who tells us that the list could be greatly extended without difficulty) for the following examples of Sanskrit periphrases, many of which occur in Sinhalese in unmodified or only slightly modified forms:

dvīpi leopard, lit. "spotted."

dvirepha bee, lit. "double R-sound."

kuṭā'sana fire, lit. "devouring libations."

kutavāhana fire, lit. "conveying libations."

kari elephant, lit. "animal with a hand."

kṛishṇamārga fire, lit. "having a black path" (Sin. *kisu-maga*).

pādapa tree, lit. "drinking with the feet."

parapushṭa cuckoo, lit. "nurtured by a stranger" (Sin. *parapuṭu*).

pārāvata dove, lit. "belonging to distant lands" (Sin. *paravi*).

śākhāmṛiga monkey or squirrel, lit. "branch-deer."

shaṭpada bee, lit. "six-legged" (Sin. *saṭapada*).

Even at the present day the vocabulary of the peasant Sinhalese is not a large one, and if from this there were taken away all ceremonial and agricultural terms, and those directly or indirectly due to European influence, it would, we believe, be surprisingly small. It is reasonable to suppose that it was no bigger centuries ago. It is therefore not surprising that the dialect which was formed by the Veddas from this vocabulary and took the place of their old language, adopted only a small number of words suitable to their jungle life, and so prepared the way for the use of large numbers of periphrases even if it did not at first necessitate their formation[1]."

[1] Perhaps the position of the Veddas linguistically at the time of the change may be compared to the position of the inhabitants of certain Melanesian Islands of the Pacific, where not only has a degraded English with an extremely limited vocabulary become the medium of communication between White and Black and between different native tribes, but the islanders in some instances when speaking to foreigners

1:Seligmann & Seligmann E-5 (1907-1908) 1911
AX5 Vedda AX5

192 198 Although Dr Barnett considers that many of the Vedda periphrases seem to point primarily to a low level of culture, and although we believe that we should do wrong to ignore the influence of some such process as that which we have sketched, we think it probable that many of the expressions in the Vedda language (so called) arose as the result of a deliberate effort to mystify.

At the time when the Veddas began to use Sinhalese as their habitual mode of communication they would find it convenient, if not absolutely necessary, to be able to discuss matters between themselves in the presence of Sinhalese, especially Sinhalese traders, without allowing the latter to understand what they were saying. This necessity would naturally lead them to invent periphrases and onomatopoeic words while it would encourage mispronunciation and the use of archaic forms.

Further evidence in favour of this view may be gathered from other Indian tribes and even from the Veddas themselves. Dr Rivers found that the Todas have a secret language which "consists of a large number of expressions which they use in the presence of Badagas, Tamils and others, when they wish to be understood only by themselves. Many of the Badagas and Tamils with whom the Todas associate no doubt pick up some knowledge of their language, and even if this were not the case the Toda language is sufficiently like Tamil to enable a stranger to understand part of what is said. In consequence the Todas have adopted a secret code for use among themselves which they call *kalikatpimi*, literally 'stolen we tie,' while in distinction the ordinary language is called *itherkelv* or 'front fact'."[1]

Thus "cook food in milk" which in the ordinary language is *pâts âdr* literally "milk cook" becomes in the secret language

who have acquired some knowledge of their tongue purposely use simplified and incomplete grammatical forms.

Mr Parker remarks that our statement concerning the vocabulary of the present Sinhalese is valid only so far as it applies to their ordinary conversation in which they use "a simple and limited" vocabulary, but that in working through his large collection of Folk-tales he found that "the vocabulary of the villagers was a very extensive one."

[1] *The Todas*, p. 616.

1:Seligmann & Seligmann E-5 (1907-1908) 1911
AX5 Vedda AX5

wauk mér pud mûda tarsk idzkt literally "four sides come three on up put," i.e. "put what comes from the four teats upon the three (stones which support the cooking pot)." Further the leg may be called *metepol* "walk thing," also used for foot-prints, or *pâmi âlar pâ pol* "thing that goes into the earth," while many other things have secret names; thus butter is called *pelthpol* "white thing" and clarified butter *hârtpol* "melted thing."

All this seems to indicate that the so-called Vedda dialect arose, at least in part, as a deliberately invented secret language, and this view is supported by an anecdote told by Nevill which shows that even at the present time the formation of periphrases and the use of onomatopoeic words comes readily to the older Veddas, allowing them to communicate with their fellows in the presence of Sinhalese without using the ordinary words.

An old Vedda who died before 1886 was "fond of encouraging the others to learn a patois which strangers could not understand, and used to illustrate its use by a story of his being overtaken by a party of pilgrims to Katragam, who insisted on his accompanying them as guide some distance. A lad, partly a Vaedda, was with him. On the way they heard a deer give the peculiar bleating cry made when they are seized by a leopard. Seeing his companions did not understand it, he went on, and entering into conversation with the boy, sent him away, saying loudly and rapidly so as not to excite suspicion, Bûs kî bâs kî adina atak gena at baruwak gena pimbina atak gena, thopa ammât appât enda kiyâpa. This means, "Bûs was said, bâs was said, bringing the bow, axe and fire-stick, tell your mother and father to come." Here the bow is called the "pulling-bough," the axe is called the "bough heavy" or "heavy in the hand," and the fire-stick, the "blowing bough," in allusion to the blowing of the spark into a flame. *Bûs* imitates the snort of the leopard as it springs on the deer, and *bâs* the cry of the deer. The old man delighted to tell this tale, showing his own wit, and would then say "and because the boy knew huntsman's craft and how to speak aloud but secretly, he slipped away and called his parents. I went back as soon as I could, and we all had a grand feast, for the leopard had not time to eat much before the boy's parents were there[1]."

[1] *Taprobanian*, Vol. I, p. 181.

1;Seligmann & Seligmann E-5 (1907-1908) 1911
AX5 Vedda AX5

192 At Sitala Wanniya we learnt for the first time that two classes of words could be distinguished in the Vedda dialect. Words of the first class are commonly employed by the Veddas among themselves or their use is compulsory when hunting or travelling in the jungle; the second class contains words which are used only in invoking the *yaku*.

The monitor lizard commonly called *munda* becomes in the *yaka* language *bimbada ganeka*, "one whose belly touches the ground"; the pig *dola* is called *hosedika*; the spotted deer *gemberupodeya* is called *depatam magala*; the sambar *kankuna* becomes *gaura magala*; and the wandura monkey *botakuna* is called *ude kelina*.

These were the only animals which were given *yaka* names at Sitala Wanniya, but betel leaves, usually known as *paenguri kola*, coconut milk *polikiri* and rice *depotulu* all used in offerings to the *yaku* are spoken of on these occasions as *nilikola*, literally "dark leaves," *ran kiri daluo* "golden bud milk" and *hudu hamba* from *sudu sambā*, lit. "white rice," respectively[1].

Probably all the wilder Veddas at one time used special words when addressing the *yaku*, for even at Rerenkadi among the sophisticated Veddas of the chena settlement we heard of the former existence of a *yaka* vocabulary, while at Lindegala the few words of the Vedda dialect that were still remembered were said to have been used especially in *yaku* ceremonies[2].

At Sitala Wanniya we obtained the expressions *yakadi heremitiya*, literally "iron walking staff," for boy, and *hanukanna kilote*, "box for lime" or "lime eating box," for girl. We were not able to satisfy ourselves as to the significance of these metaphors, which were said to be used only in *yaku* ceremonies. According to one account the expression refers to the genitals of the sexes, another explanation states that a boy is a strong support to his relatives, while a girl is as precious as a supply of chewing materials.

198 197 The hypothesis that the Vedda language arose in part as a secret language explains how it is that at the present day the

[1] *Sambā* is the name of a superior variety of rice.

[2] Nilgala, Bendiyagalge and Bandaraduwa were all visited before Sitala Wanniya where we discovered the existence of a *yaka* vocabulary, and no questions especially bearing on this matter were asked at these places.

1:Seligmann & Seligmann E-5 (1907-1908) 1911
AX5 Vedda AX5

Vedda dialect is best preserved among the Village Veddas of Bintenne.

The people of Dambani and Bulugahaladena whose condition we have described in Chapter II and whom we have specially in mind as typical Veddas of the Bintenne are precisely in that stage of development in which a secret language would be most useful. They do not lead, and apparently have not for a considerable number of generations led the wandering life which until recently characterised the Veddas living further to the east, nor on the other hand do they even now show any tendency to be absorbed by the peasant Sinhalese of the province in which they live. They in fact constitute small autonomous communities enjoying considerable prestige in the eyes of their neighbours both on account of their ancestry and their reputed fierceness. Not only is their dialect directly useful to them in their trading with the neighbouring Sinhalese, but as we soon discovered their use of what their neighbours consider a language different from their own greatly enhances their prestige.

They have thus had a motive for keeping up if not for enlarging their store of periphrases and metaphors which probably never existed among the wilder, less sophisticated Veddas, who only preserve the old names of certain animals or foods which are used in *yaku* ceremonies or which have become part of their jungle language.

From this point of view we may detect three stages in the evolution of the present Vedda dialect. In the first stage their original language is effaced by an archaic form of the Sinhalese; the formation from this of a large number of secret words constitutes the second stage, while the third stage is represented by the process of substitution of more or less modern and colloquial Sinhalese words for the majority of archaic words and forms, during which process many of the modern words underwent phonetic changes.

The following sentences taken down from men of Bulugahaladena show the characteristics of the Vedda dialect as it survives among the Village Veddas of Bintenne. The notes given after each sentence have been supplied by Mr Gunasekara, the sentences themselves are written down in the form in which

1:Seligmann & Seligmann E-5 (1907-1908) 1911
AX5 Vedda AX5

192 we gave them (in English) to our interpreter. We have no doubt that he translated them literally into Sinhalese, so that not only the building up of the sentences but also the repetitions and inaccuracies in the Vedda dialect are of interest.

Come here quickly.

Haw hanihete mangacapa.

Hanihete is from the Sinhalese *hanikaṭa* quickly.

This axe belongs to me.

Me gairuke maieme.

Me is Sinhalese *maiema* from Sinhalese *mayema, magema* my own.

We two have come from Bulugahaladena.

Kakulai mai mangacawe Bulugahaladening.

Kakula, child, boy, then *kakulai mai* the child and I, the final *i* of each word is the equivalent of the Sinhalese *yi* (colq.) and *t*: *Mai* from the Sinhalese *mamayi*; *-ing -in* the ablative case ending. The finite verb in Sinhalese is placed last in the sentence.

Bring your bow and arrow.

Malaliyai moreanai arang mangacapa.

Moreanai is a shortened form of *morianheca* arrow. *Arang* the equivalent of the Sinhalese *aran* having taken. The literal translation of this sentence would be "Having taken bow and arrow come."

This wood is wet, I cannot make fire.

Me dande diapodga mandevela gina ucana hode.

Diapodga mandevela "water being absorbed" or "being surrounded by water" (Sk. *mand* or *mand*).

Ucana from Sanskrit *ush* to burn: *Me* and *dande* are Sinhalese.

He climbed a tree to find a bees' nest.

Kanda arini patagacana ruke pini negigi.

Patagacana is to break and not to find; *pini negigi* is the equivalent of the Sinhalese *poena noengi*, literally he jumped and ascended.

But the branch was rotten and he fell.

Eke dira bacela patagacan palagi.

Eke, Sinhalese it; there is no word for branch; *dira* having been rotten; *bacela* Sinhalese *pahala* down; *palagi* he fell (Sanskrit *pat* to fall) or he jumped (Sanskrit *plu* to jump).

1:Seligmann & Seligmann E-5 (1907-1908) 1911
AX5 Vedda AX5

There are no bananas in my chena, but much Indian corn. 192●

Mai kempodgu puceneuu keurlana tenak tenak tibinya kahelpodga kedei.

Mai Sinhalese *mehi* here; *kempodgu* is the Sinhalese *kēna*, i.e. chena; *puceneuu* having been burnt; *keurlana* Indian corn (?); *tenak tenak* little little, some.

Literally translated the sentence runs "Here the chena having been burnt (i.e. prepared in the usual manner) there is some Indian corn, there are no bananas."

He killed the sambar and dried its flesh over the fire.

Kankuna patagucala ginaucala pucakadala kavilanye.

Patagucala being killed; *ginaucala* having made a fire (Sinhalese *gini avussala*); *pucakadala* having burnt; *kavilanye* he eats.

Literally "The sambar being killed, having made a fire (and) having burnt (its flesh) he eats."

When a man is dead we go away from that cave.

Mini betadammana pata mang venakette mangucana one.

Pata is the Sinhalese *vita* when; *mang* is the Sinhalese *mam* I; *venakette* is from the Sinhalese *venaataka*, to another quarter; *one* is the Sinhalese *ōnāe*, ought, must.

Literally "When a man is dead I must go to another quarter."

The dog scents a deer.

Kuka pakaragandekate mangucanya.

Pakaragandekate to smell good.

Literally this would be translated somewhat as follows: "The dog moves after a good smell."

Which is the road to Dambani?

Dambanete mangaceua mompodguk kohede.

Mompodguk a road is derived from *mom* Sinhalese *man* road and *podguk*.

Although we are unable to offer any opinion as to the precise age of the Vedda dialect there is no doubt that it is at least of respectable antiquity. Geiger (*op. cit.* p. 89), while admitting that the material at his disposal is insufficient to allow him to give "a full picture of the dialect," considers "beyond dispute" that it contains "an archaic element" and he cites the verb p. *gacchati* which in the Vedda dialect exists in the form *gucana*.

1; Seligmann & Seligmann E-S (1907-1908) 1911
AX5 Vedda AX5

whereas only the gerund *gos* occurs in Sinhalese[1]. Nevill writes of the Vedda dialect as being "largely identical with the old Sinhalese now called Elu."

This carries its formation back some hundreds of years; and whether Nevill's statement is literally correct or not the archaic forms and incomprehensible expressions preserved in the invocations given in Chapter X show that the Vedda dialect arose at least some centuries ago[2].

Our Vedda vocabularies contain a few of the non-Aryan words of unknown origin which are noted by Geiger as occurring in Sinhalese such as *kola* leaf, *kasa* coconut (in composition to form *kasapenguḍiya*) and *rilava* monkey. They contain a far larger number of Aryan words which Mr Gunasekara considers are not Sinhalese, or contain a non-Sinhalese element.

Such words are: *agedya* mouse deer, *basekaraa* monkey, *bopatte* breast, *bota* man, *botadamanya* to kill, to die, *botakabala* elephant, *deula* lightning, *donda* monkey, *enavacenava* to strike, *enonukalapa* to ask, *gabiaci* iron, *gulekepa* to fall, *kadira* bat, *kaeriya* bear, *katamanye* to speak, *kike* a small lizard, *labacanava* to strike, *langcenawa* to make, *lemba* axis deer, *mambuda* tortoise, *mangacenawa* to come or to go, *mola* elephant, *okma* buffalo, *paharagande ganye* and *puchama ganya* to smell, *pakervvila* bad, *pisiawi* dance, *pitagaca* crocodile, *rukka* squirrel, *sakolava* sun, *sambala* axe, *sil powa neli* rain, *taekkiya* axe, *toli* honey comb, *yamake* areca cutter[3].

[1] Mr Parker writes: "I do not feel sure that *gacana* is derived from the Pāli word *gacchati*, to go. There is a general absence of Pāli derivatives in the Vaedda dialect. When used to express 'to go' or 'to come,' the word is always *mangacana*, in which *man* is of course 'road,' the Sinhalese *maḍaya*; this word would be unnecessary if *gacana* means 'to go.' It seems not unlikely that the word is *gasana*, 'to strike,' which in Sinhalese has several meanings when combined with other words, as in *aḍdagasanawā*, 'to call,' and *kapu-gahanawā*, 'to pluck off feathers.'"

[2] Mr Parker writes: "I think that the earlier forms of Vaedda words are of a later type than those of the inscriptions of the first five or six centuries A.D., and partly for this reason I used the expression 'some centuries after Christ,' quoted by you on page 443, without attempting to fix any date."

[3] Reference to the vocabulary at the end of the book will show that a number of these words are closely allied to Sinhalese words, while some appear to be corruptions of the latter. We are indebted to Dr Barnett for pointing out that *deula* is derived from the Sinhalese *vidulija* (Prakrit *vijjulaya*) while it seems reasonable to derive "man" *bota* from the Sinhalese *puḍiā* which has itself been adopted from Tamil.

1;Seligmann & Seligmann E-5 (1907-1908) 1911
AX5 Vedda AX5

Mr Gunasekara's opinion as to the origin and relationship of these words will be found in the vocabulary at the end of the volume, where we also give his explanation of the many periphrases we collected[1].

We may refer here to the use of the affix *-poja* which the Veddas join to many nouns, thus "blood" is called *lepoja* and the sun *irapoja*. Inquiries made from Veddas and peasant Sinhalese failed to suggest any origin for this affix, which can scarcely be connected with the Sinhalese words *poḍḍa* and *poda* "little," "little thing" as was suggested by some of our Sinhalese informants. We therefore fall back upon a suggestion made to us by Mr Gunasekara that *poja* is a corruption of Sanskrit *pudgala* (P. *puggala*) "individual," "body," "matter," "personal identity." If this explanation is correct then *lēpoja* is the equivalent of "the individual or thing (called) *le* blood," *irapoja* of "the individual or thing (called) *ira* sun," *hulampoja* of "the individual or thing (called) *hulan* wind." The use of this word may have been found convenient when a foreign word was adopted by the Veddas, to make it clear that the borrowed word referred to a concrete object. Later, when the new word had become universally intelligible and was firmly established in the Vedda dialect, *poja* must have been gradually dropped from a great number of nouns, and this doubtless is probably the reason why at present *poja* is affixed only to a minority of words, and while commonly used by some Veddas is scarcely heard in other communities. This view is supported by Mr Gunasekara's remark that *pudgala* has been used by the Sinhalese in the sense of "person" (individual), though he considers that its use as an affix to a considerable number of nouns is a purely Vedda feature.

Mr Parker suggests that there may be more than one origin for *-poja* as used by the Veddas, "thus, *lēpoja* might be *lēpoda*, drop of blood. There is also a Sinhalese word *paja* (Skt. *prajā*)

[1] It is extremely probable that some of the words in this list may be derived from Tamil, the following being suggestions for which we are indebted to Mr Parker: *aluā* buffalo, T. *uḷḷuvan* a bull, ox or cow; *mālā* elephant, T. *mēṭṭai* a hornless beast; *haariyā* bear, T. *kari* black and *ēṭi* one; *tall* honey comb, cf. T. *toḷḷai* hole, perforation, tube; *sahalawa* sun, cf. T. *sakkaram* a circle, disk, wheel (Skt. *cakra*); *ḍaḍā* monkey, cf. T. *toppā* slave; *rukhā*, Sin. *ruk* tree and *ēṭi* one, i.e. "the tree one."

1;Seligmann & Seligmann E-S (1907-1908) 1911
AX5 Vedda AX5

193 creature, one meaning of the Sanskrit word being 'designating,' 'indicating.'"

192 197 The occurrence of a large number of the non-Sinhalese Aryan words in the Vedda vocabulary seems to us of considerable importance. Many of these words are derived or borrowed from the Hindi and Marathi languages or from Sanskrit words which according to Mr Gunasekara "are seldom or never used in the Sinhalese language."

This implies that these languages must at one time have materially contributed to the formation of Sinhalese, and if it could be determined at what period they had passed into the vulgar tongue in Ceylon, this would give us the earliest date at which the Veddas could have adopted Sinhalese.

197 At present this seems impossible, but valuable suggestions concerning the period or periods at which the northern influence was exerted may perhaps be gathered from the age of the Sinhalese folk-tales of Northern origin collected by Mr Parker from districts in the interior of the Island "where story-books in Sinhalese, Tamil, or Arabic do not appear to have penetrated, and English is unknown by the villagers." This quotation as well as those which follow are taken from the introduction (pp. 37 and 38) to Mr Parker's recent volume *Village Folk Tales of Ceylon*. Mr Parker, after referring to stories due to immigrants from South India, writes as follows concerning those which he considers were brought in by "settlers from the Ganges valley, or near it.

"With regard to the latter, it is not probable that they consisted only of the early immigrants of pre-Christian times. King Niśśanka-Malla, who reigned from 1198 to 1207 A.D., has recorded in his inscriptions that he was a native of Sinhapura, then apparently the capital of the Kālinga kingdom, which extended far down the east coast of India, southward from the lower part of the Ganges valley; and he and his chief Queen Subhadrā, a Kālinga Princess, must have brought into Ceylon many of their fellow-countrymen. The Queens of two other earlier Kings of Ceylon were also Princesses from Kālinga.

"In the Galpota inscription at Polannaruwa (Prof. E. Müller's *Ancient Inscriptions in Ceylon*, No. 148), he stated that "invited

1:Seligmann & Seligmann E-S (1907-1908) 1911
AXS Vedda AXS

by the King [Parākrama-Bāhu I], who was his senior kinsman, to come and reign over his hereditary kingdom of Lakdiva [Ceylon]. Vīra Nissaṅka-Malla landed with a great retinue in Laṅkā" [Ceylon]. Further on in the same inscription he stated that "he sent to the country of Kālinga, and caused many Princesses of the Soma and Sūrya races to be brought hither.

"A connexion with the Kālinga kingdom seems to have been maintained from early times. In his inscriptions the same king claimed that the sovereignty of Ceylon belonged by right to the Kālinga dynasty. He described himself in his Dambulla inscription (*Ancient Inscriptions*, No. 143) as "the liege lord of Lakdiva by right of birth, deriving descent from the race of King Wijaya," the first king of Ceylon, who, according to the Sinhalese historical works, was also born at a town called Sinhapura, which is stated to have been founded by his father. In the Galpota inscription we read of "Princes of the Kālinga race to whom the island of Laṅkā has been peculiarly appropriate since the reign of Wijaya."

As we have already stated in Chapter I the story of Wijaya indicates that there was frequent communication between Ceylon and Indian ports; we may now refer to the Mahawansa, in which, as Mr Parker remarks, "there is a definite and credible statement that vessels sailed direct from it [the port of Tāmalitta] to Ceylon in the reign of Asoka in the third century B.C.[1]"

The respectable, if not the extreme antiquity of the Vedda vocabulary is supported by the existence of a few words retaining their common meaning in Vedda and the *kaelebasa* language. Although Mr Parker does not explain the origin of the words in the *kaelebasa* list published in *Ancient Ceylon*, he has given the derivation of a considerable number of words occurring in the *kaelebasa* of Northern Ceylon in the *Taprobanian* (Vol. II, pp. 15—21), in which he discusses the origin and age of the language. Accepting his conclusions "that many of these forms are very ancient;—that they are, in fact, probably survivals from an ancient dialect which was once spoken throughout a

[1] *Village Folk-Tales of Ceylon*, p. 42. The voyage from Tamalitta to Ceylon is mentioned in the *Mahawansa* on page 46. Another voyage from the same port, when the Bo-tree cutting was conveyed to Ceylon, is described on pp. 74, 75. Tamalitta is thought to have occupied the site of the modern Tamluk at the mouth of the Hoogly.

1;Seligmann & Seligmann E-5 (1907-1908) 1911
AX5 Vedda AX5

great part of the island," the occurrence of such names in Vedda and *kaelebaas* as *maanda* (or *maanda*) for the monitor lizard (Sin. *goya*), and of *maruulu* (from *maruha* a destroyer, a hawk, and *kuwa* great) for the Brahminy kite (Sin. *ukussa*), shows that the Vedda dialect was formed at least as long ago as that period when the Sinhalese were driven out of the Northern Province by the Tamils[1].

A single Vedda word *aṯṯi* or *caṯṯi* bird closely resembles the Sakai word *ciaṗ*, *caṗ* or *cep*; in spite of the relationship recognised by some as existing between the Veddas and Sakai we hold this similarity to be of no significance, both words probably being onomatopoeic[2].

[1] Referring especially to the Wanniya "a race of hunters" who reside in small villages of badly built houses in the northern part of the North Central Province, extending from Padawiya to Tantrimalai, and who use a number of *kaelebaas* words, Mr Parker writes (*op. cit.* p. 18): "Like the hunters of the North-Western and North-Central Provinces, the Wanniyas make use of the remnants of a special dialect when engaged on their forest expeditions, under the belief that its employment tends to preserve them from wild animals, and to render them successful in their search for honey and meat. This dialect is known as the 'kaelebaas,' jungle language, and the Wanniyas themselves speak only a very few words of it. Other fragments are to be met with among Sinhalese throughout all Northern Ceylon. That these words originally formed part of one language is to be inferred from the fact that not more than a few of the forms which present the most ancient appearance can be specially selected as peculiar to a certain district. In one village, or a group of villages, a few are known; in another, some of the same words and a few others; while some of the words which are used at Padawiya are not only well-known in the North-Western Province, but are even used upon similar occasions in Southern and Eastern Ceylon. Some of them are also among the threshing-floor vocabulary, and a smaller number are employed by Waeddas." Again on page 20 we read: "So far as this language is concerned, it may be concluded that the Wanniyas are, as they state, Sinhalese. Taking into consideration the facts that they are found only on or near the northern borders of the Kandian Kingdom, that they (or at any rate such of them as I have met) speak Tamil, and that some of them have Tamil names, and also remembering the particulars which I have given regarding their religion, it may further be inferred that, as their name would seem to indicate, they form a remnant of the ancient Sinhalese inhabitants of what is now the Northern Province. Throughout the whole of this district, extending, in fact, within a few miles of Elephant's Pass, there are abundant proofs that it was once peopled largely by Sinhalese; yet it is doubtful if any other distinct descendants of the former occupants can now be found. The rest of the Sinhalese population may perhaps have almost completely died out, for the inhabitants of the Sinhalese villages in the southern parts of the Province are, with very few exceptions, comparatively recent settlers who have migrated during this century from the North-Central districts."

[2] Mr Gunasekara while not denying that *aṯṯi* may be onomatopoeic suggests that it may have arisen as a corruption of the Sanskrit word *pakshi* bird. Mr Parker considers that this word is derived from the Tamil *iraṇṭṭi* (pronounced *iraṭṭi*) a flyeater or bee-eater, from *aṯṯu* to chew.

1;Seligmann & Seligmann E-5 (1907-1908) 1911
AX5 Vedda AX5

VEDDA VOCABULARY.

192●

ABBREVIATIONS.

B.	Bandaraduwa.	O. S.	Old Sinhalese.
Bl.	Bulugahaladena.	P.	Pali.
D.	Dambani.	Port.	Portuguese.
Fl.	Kaelebasa language.	R.	Rerenkadi.
G.	Godatalawa.	S.	Sinhalese.
H.	Hindi.	Sk.	Sanskrit.
Hind.	Hindustani.	T.	Tamil.
K.	Kovil Vanamai.	Tel.	Telugu.
L.	Lindegala.	Tf.	Threshing floor language.
M.	Marathi.	Tk.	Tamankaduwa.
Mal.	Malay.	U.	Unuwatura Bubula.
N.	Nilgala.	W.	Sitala Wanniya.
O.	Wannaku of Uniche.	Y.	Yaka.

GRAMMATICAL ABBREVIATIONS.

adj.	adjective.	masc.	masculine.
cf.	compare.	pl.	plural.
coll.	colloquial.	p. p. a.	past participle adjective.
f.	feminine.	p. p.	present participle.
gen.	genitive.	pres.	present tense.
imp.	imperative.	sing.	singular.

1:Seligmann & Seligmann E-5 (1907-1908) 1911
AX5 Vedda AX5

VEDDA VOCABULARY

● 192. 1. **Areca-nut**, *gaiguḍi* B. K. Bl. L. T.; *gayipoḍi* R.; *kahatagoḍi* B. K. (S. *puvak*).

Gaiguḍi from *gal*, stone, S. *gal*, and *guḍi*, fruit, nut.

Gayipoḍi from *guyi*, stone, and *poḍi*, that which is small (T. *poḍi*).

Kahatagoḍi perhaps from S. *kahata*, astringent; cf. Sk. *kashāya* (H. and M. *khaṭṭa*), acid, and *guḍi*, *v. supra*.

2. **Areca-nut cutter**, *yamake* Bl. from Sk. *yamaka*, a pair, an areca-nut cutter being composed of two limbs (S. *girē*). [At Bulugahaladena *yamake* was used for betel pouch instead of the ordinary Sinhalese words *bulat paiya*.]

3. **Arm**, *adane*, *aidanda* D. Bl.; *atula* O. (S. *ata*, *atdaṇḍa*).

Adane. If this is the correct word, it is connected with S. *adina* (older form *adana*), pulling, carrying, i.e. that by which carrying etc. is done; if incorrect it should be *adanda*.

Aidanda from *ad*, *at*, hand, and *danda*, staff, arm, hand (S. *atdaṇḍa*).

Atula from *at*, hand, and *tula*, Sk. *tala*, forearm. Cf. M. *taṭa*, stem, talk and S. *atula*, palm.

4. **Arrow**, *aude* T.; *danda* D.; *morian kecu* Bl.; *morian ketiya* B. K.; *morian matu* K. (S. *iya*).

Aude from S. *āvuda* (Sk. *āyudha*, P. *āyudha* or *āvudha*), weapon. [*Aude* is the term applied by all Veddas except the village Veddas of Bintenne to short-handled ceremonial arrows such as are shown in Fig. 8 (page 138).]

Danda from S. Sk. and P. *daṇḍa*, stick, rod.

Morian kecu from *morian* S. *maraṇa*, killing (Sk. √*mṛi* P. and S. *mara*), and *kecu*, knife, from Sk. √*kṛit*, to cut, cf. T. *katti*.

Morian ketiya, *v. morian kecu* supra.

Morian matu, *matu* is from S. *moṭala*, arrow.

5. **Ashes**, *alu poja* D. from S. *alu*, ashes, and *poja* from Sk. and P. *puṇja*, mass, heap (S. *alu*).

6. **Ask** (*v.*), *enonuhalapa* Bl. from *enonu* M. *unēpanā*, want, *h*, c (indef. article) and *alapa*, to question, to speak to (M. Sk. and P. √*ālap*). (S. *illanawā*, *asanawa*.)

1:Seligmann & Seligmann E-5 (1907-1908) 1911
AX5 Vedda AX5

7. Axe, *asirihatuwa* W.; *galrakiya* K. D. Bl. L. T.; *porodatula* O.; *porokatiya* B.; *porowa* W.; *sambala* B.; *tarian kea* K.; *tekkiya* R. (S. *porowa*). 192

Asirihatuwa, lit. "a cutting instrument with a sharp side or edge," from *asiri* (Sk. *atri*), sharp side or edge, and *hatuwa* (Sk. *kṛit*, M. *kaṭa*, to cut), cutter.

Galrakya is given by some writers as *galrukke* and derived from *gal*, stone, *rukka*, rubbed or sharpened, cf. H. *ragar*, rubbing. It appears to be connected with H. *kulhāri*, axe.

Porodatula from *poruda* (Sk. *paraśwadha*), hatchet, battle-axe, and *tula* (Sk. *dala*, S. *tola*), piece, blade.

Porokatiya from S. *poro*, axe, and *ketiya*, a short thing, i.e. the axe itself, cf. M. *kōtā*, *kuṭakā*, T. *kuṭṭai*, that which is short.

Sambala, cf. M. *tabala*, axe.

Tarian kea from *tari*, tree (Sk. and P. *taru*), *an*, destroying (Sk. and P. *adana*), and *kea* (*v. supra*, No. 4).

Tekkiya, from Sk. *taṅka*, axe.

8. Bad, *naṗari*, B. T.; *ṗakerevila* D. (S. *naṗuru*).

Naṗari from Sk. *na*, not, and *ṗuru*, heaven, i.e. hell, cf. *naraka*, hell, colloquially used in the sense of "bad" in place of *naṗuru* which is confined to books.

Ṗakerevila perhaps from *ṗakara* (Sk. *priyakara*), pleasant, and *vili* (Sk. *vina*), without.

9. Banana, *kehelgedgi* D. Bl.; *ratgudi* O. (S. *kehelgedi*).

Ratgudi, lit. red-fruit, from S. *ratu*, red, and *guḍiya*, fruit.

10. Bat, *kadira* N. from Sk. *kṛitti ṗatra*, one who has a hide (*kṛitti*) for its wings (*ṗatra*), cf. Sk. *ajinaṗatrā*, bat (S. *wavula*).

11. Be, exist (v.), *indine* O.; *laba tibenya* Bl. (S. *innawā*, *tibenawā*).

Indine from S. *indinavā*, to sit, to be.

Laba tibenya from *laba*, having gained (existence), and *tibenya*, (it) is.

12. Beads, *galmiee* Bl.; *galwadana* B.; *velṗotaata* W. (S. *ṗabalu*).

Galmiee, lit. throat-gems, from *gal*, throat, neck (S. Sk. and P. *gala*), and *miee*, gems, beads (S. *mini*, P. *mani*, H. *maṅkā*), or perhaps stone-gems, from S. *gal*, stone.

Galwadana, lit. string of stones, from S. *gal* and *wadana*, string.

Velṗotaata from *vele*, S. *wela*, creeper, slender cord (M. *vēla*,

1;Seligmann & Seligmann E-5 (1907-1908) 1911
AX5 Vedda AX5

●192 Sk. *valli*), *pote* (S. *puṭe*, *poṭi*), of a single string, and *ata*, S. *aṭa*, bone, seed, bead.

13. **Bear** (*Melursus ursinus*), *katuru* W.; *keria*, N. G. U. D. B. L. R. T.; *keri kanda* K.; *malapulakuna* O.; *mallela* L. (S. *walahā*).

Haterā, lit. enemy (S. *katuru*, Sk. *śatru*).

Keri kanda, lit. black-bodied one, *keri*, T. *kari* (Sk. *kṛishṇa*), black; *kanda*, who has a body (S. *kanda*, P. *khandha*, Sk. *skandha*).

Malapulakuna, lit. one who throws up dust; probably referring to the habit of breaking up antheaps. *Mala*, dirt, dust (S. Sk. and P. *mala*); *puka*, throwing (Sk. *prutha*, to throw, cast); *kuna*, one who.

Walkaka, lit. wild dog; *wal* S. jungle, wild (Sk. and P. *vana*); *kalā* is either a form of *vata* (S. *valahā*) or a derivative from H. *bhālū* (Sk. *bhāluka*), from which S. *kallā*, dog, is probably also derived. Cf. Sk. *bhaskaka*, barker, dog. Nevill notes that *kalā* and *vala* are also used for bear.

14. **Beard**, *lombuche* Bl. perhaps from S. *lom* (Sk. and P. *loma*), body hair, and *kuca* (Sk. and P. *kuchha*), tail (S. *rawula*).

15. **Beautiful**, *rasa* B. (S. *rasa*).

16. **Become possessed** (*v.*), *awesenawa* L.; *murtawena* O.; *yakaenne* B. (S. *yakāwaskenawā*).

Awesenawa from *awesi*, demoniacal possession (Sk. *āvēśa*), and S. *wenawā*, to become.

Murtawena from Sk. *mūrchā*, fainting, swooning.

Yakaenne from *yaka*, spirit, and *aene* (S. *waskenawā*), to be seized or covered.

17. **Bee**, (i) *kaimbara* (*Apis indica*), *kanda pali* Bl.; *kanda arini* Bl. (S. *kaikbarā*).

Kanda pali; *kanda* from S. *gaṭṭa*, scent, perfume, and *pali* (Sk. and P. *ali*), black bee. Possibly *pali* is a compound of *pa*, to drink, and *ali*, i.e. the bee that drinks perfumes. Cf. Sk. *gandhana*, a large black species of bee.

Kanda arini; *kanda*, cf. *supra*, *arini*, who takes (S. *hara*, Sk. *hṛi*, to take, to carry). [Mr Gunasekara points out that this expression may also mean "one who lives in the hollow (S. *araṇa*) of a trunk (S. *kaṭṭa*)." If this explanation be correct *kanda*

1:Seligmann & Seligmann E-5 (1907-1908) 1911
AX5 Vedda AX5

192

arini cannot refer to *bambara*, for these never build their comb in holes, and when they build in trees their comb is always hung under a branch.]

(ii) stingless bee (*Trigona sp.*), *poti* Bl., perhaps akin to S. *poṭaṭawā* or Sk. *pōta*, a young one (S. *pilawā*).

A bee's nest is called *mehi keligama*, "bee village" or "bee house," the nest of the *bambara* is sometimes called *maha mehi keligama*.

18. Belly, *bada* K. (S. *baḍa*).

19. Betel, *nilihola* W.; *pangirihola*, *pengirihola*, W. K. O. U. D. Bl. L. R. T. (S. *bulat*).

Nilihola, lit. "dark green" or "dark-coloured leaves," from S. *hola*, leaves, and *nil*, this word being commonly used in Sinhalese for all dark (not black) colours including the darker tints of blue (cf. Chap. XVI, p. 400).

Pangirihola from *pangiri* (S. *paeñgiri*), acid, having zest, and *hola*. Fl. and Tl. *pāngirihola*.

20. Big, *apade kote* K.; *kudaminete* W.; *malia* D.; *mamaheke* Bl.; *metarati* B. (S. *mahā*, *loku*).

Apade kote from *apade*, vast, huge (M. *aphāṭe*), and *kota*, heap, mass (S. *goḍa*).

Kudaminete from *kuda* (Sk. *khaṇḍa*), a multitude, or Sk. *gaṇḍa*, mass (S. *goḍa*), and *minete*, measuring or measurement (S. *minita*).

Malia from *ma*, big (S. *mā*, *maha*), and *alia*, elephant (S. *aliyā*). Cf. S. *maha ali* (adj.), very large.

Mamaheke from *mama*, very big, and *aheke*, one.

Metarati, a contraction of *mevitaraeti*, from S. *me*, this, *viṭar*, size, and *aeti*, will be.

21. Bird, *cappi* D. Bl.; *kurula* T.; *sakeleo* O.; *sappi*, *sappia*, *sappeo*, N. W. G. K. L. R. (S. *kurullā*).

(i) Hawk, *capi* D.; *mäil* G.; *velina* N. W. O. (S. *ukussā*).

Mäil; Mr Parker suggests that this word may perhaps be derived from T. *mayilei*, grey or ash colour.

Velina, lit. "the crooked-nosed one" from S. *weli*, crooked, and *na*, nose; cf. Sk. *vakranāsikā*, owl, from *vakra*, crooked.

(ii) Owl, *bakumuna*, *bakuna* G.; *kakutuang kaneka* O.; *velina* N. (S. *bakamunā*).

1:Seligmann & Seligmann E-5 (1907-1908) 1911
AX5 Vedda AX5

192 " *Bahumuna*, lit. "one having a large face," from S. *baha*, large, *muṇā*, having a face.

Kakutwang kaneha, lit. "he who eats lizards," from P. *kakaṇṭaka*, lizard, *ng* being the ending of the accusative plural.

Velina, cf. Hawk, *supra*.

22. **Bite** (*v.*), *dothecamando kerenya* D. from *dot*, teeth (S. *dat*), *keca* (S. *kaṭṭiya*), knife or blade, *mando*, with middle, and *kerenya*, to do; the expression would literally mean "to make (it) come between the teeth" (S. *vikanawā*, *kapanawā*).

23. **Black**, *kaluipoja* D. (S. *kalu*), *v.* p. 391.

24. **Blacksmith**, *talabacanaca* Bl., lit. one who hammers and welds, from *tala*, having hammered, or who beats (S. *taḷa*), and *bacana*, which may be connected with Sk. and P. *pacha*, to cook, melt (S. *āchāriyā*).

25. **Blood**, *lepoja* D. Bl. from S. *le*, blood, and *poja*, *v.* p. 391 (S. *lē*, older form *leha*).

26. **Body**, *angapoja* K.; *enge* Bl.; *kanda* Tk. (S. *aṅga*, *kanda*, Sk. *śarīraya*).

Angapoja from S. *aṅga* and *poja*, *v.* p. 391.

Enge from *aṅga*.

27. **Bone**, *aca* O.; *atepoja* K. D. (S. *aṭa*).

28. **Bow**, *donda* R.; *dunne* B. K.; *ikele* W.; *malaliya* D. Bl. L.; *mandaliya* Tk. (S. *dunna*).

Donda from Sk. and P. *kōdaṇḍa*, bow, or from S. *daṇḍa*; cf. No. 4.

Dunne from S. *dunna*.

Malaliya from S. *mala*, a bow, and *liya*, a stick, rod.

29. **Bowstring**, *dundia* B.; *puriya* Tk. (S. *dunudiya*).

Dundia from S. *dunna*, bow, and *diya*, string. Sk. *jya*, bowstring.

Puriya, lit. that by which a bow is drawn from, S. *purana*, to draw a bow (Sk. √*pur*).

30. **Break**, (*v.*) *patagaceva* Bl. *Paṭa* (Sk. *sphuṭ*, P. *phuṭa*, break) means lit. to cause a sound; *gaeṇawā* (S. *gassanawā*), to cause to strike (S. *kadanawā*).

31. **Breast**, *bopatte*, *bopota*, B. K.; *lagua* Bl.; *tanepoja* D.; *tanye* O. (S. *lapaṭṭa*, *laya*, *tanū*).

1:Seligmann & Seligmann E-5 (1907-1908) 1911
AX5 Vedda AX5

192

Bopatte from *bo* (M. *pōṭa*), heart, and *patte* (M. *pattia*), surface, exterior part.

Lageca from S. *la*, breast, and *geca*, which appears to be corrupted from S. *paṭṭe*, side.

Tanepoja, *tanye*, applied at Bulugahaladena to the female breast, is derived from S. *tanū* and *poja*, v. p. 391.

32. **Bring** (*v.*), *anokalagena mangacena* D.; *enawarin* B.; *humbeta mangacenawa* Bl.; *uxagena* K. (S. *geneṇavā*).

Anokalagena mangacena, lit. to come, having taken things, from (S.) *anokala*, things, *gena*, having taken, and *mangacena*, to come.

Enawarin, lit. "come having taken." *Ena* from *gena*, *v. supra*, and *warin* from S. *waren*, come.

Humbeta mangacenawa from *humbeta*, to this place, here (S. *mobata*), and *mangacenawa*, to come.

Ucagena from *uca*, S. *ussā*, having lifted, and *gena*, to bring.

33. **Buffalo**, *amberawasa* L.; *madaya* U.; *manya* G. L.; *miwa* N. O.; *okma* N.; *tanikura* T.; *wadena* Bl.; *walmanya* K. (S. *mimā*).

Amberawasa, lit. horn-bearing calf or bull, from *am*, S. *aṇ*, horn (Sk. *śringa*, P. *singa*), *bera*, S. *bara*, bearing (Sk. and P. *bhara*), and *wasa*, S. *vassā* (Sk. *vatsa*, P. *vaccha*), calf, bull. *Wasa* may also be derived from H. *bhaisā*, buffalo. Fl. *ambaruwā*, buffalo.

Madaya is the low-country Sinhalese for a young lusty bull, Sk. *madagama*, buffalo.

Manya appears to be a corruption of *madaya*.

Miwa, Sk. *mahisha*, P. *mahisa*.

Okma, Sk. *ukshaw*, ox, bull.

Walmanya; *wal*, wild, and *manya*, a corruption of *madaya*, *v. supra*.

34. **Build** (*v.*), *mandoherenavā* Bl., lit. to make a hut, from *mando*, hut, small shed (S. *maṇḍu*), and *haraṇavā*, to do, to make (S. *hadanawā*, *tavanawā*).

35. **Burn** (*v.*), *pucakadal* D. from S. *pucā*, *pulussa*, burning, and *dal*, flame, blaze (S. *davanawā*, *puccanawā*).

36. **Bury** (*v.*), *bimpoja patagacala* D.; *metedaman* L.; *paiga damapunu* B. (S. *walalanawā*).

Bimpoja patagacala is derived from *bimpodga*, earth, ground, and *patagacala*, digging.

1:Seligmann & Seligmann E-5 (1907-1908) 1911
AX5 Vedda AX5

Motulaman, cf. M. *mātti dīnē*, to bury a corpse. This word may be explained as *mate*, earth (S. *mæṭi*), and *daman*, to put (S. *damanawā*), i.e. to put earth over a corpse. In Sinhalese *mæṭi-damanawā* is not used in the sense of to bury.

Puiga damapumu from *puiga*, dead body (H. and Sk. *prēta*), and *damapumu*, throwing away.

37. Butterfly, *eamaicapi* D. from S. *samanalayā*, and *cappā*, bird (S. *samanalayā*).

38. Buy (s.), *hingalaging enahala gunowa* Bl.; *ridiporu enahalata maiheta* D. (S. *millīa*, or *salliwalaṭa*, *gannawā*).

Hingalaging enahala gunowa, lit. "to take *enahala* from the Sinhalese." *Hingalaging* is derived from *sinhalayāgen*, *hingala* being commonly substituted for *sinhala* by the peasant Sinhalese of the Vedirata, and *gunowa* (S. *gannawa*) means "to take."

Enahala is probably connected with the M. word *itākita*, valuables, trifles, small articles.

[This expression was generally stated to mean both "to buy" and "to sell" and this is doubtless correct, for so far as the Veddas were concerned both operations were but aspects of bartering with Sinhalese traders.]

Ridiporu enahalata maiheta. Mr Parker considers this expression means "having given silver coins for my thing"; *maiheta* appears to be compounded of *mage* (often pronounced *mayi*) and *ekaṭa*, "for my one."

39. Cave, *galge* B.; *galkabala* B. (S. *galgē*, *galgahāwa*).

Galkabala from S. *gal*, stone, and *kabala* (M. *khabadaṭa*), cave, den.

40. Centipede, *ratiya* N., lit. the red one (S. *rat*, Sk. *rakta*, P. *ratta*, red). In S. too, *rattayā* is used to signify centipede (S. *pattāyā*).

41. Charcoal, *dalepaja* D. (S. *aṅguru*, *dæḷi*) from S. *dæḷi*, burnt, black, charcoal, and *poja*, v. p. 391.

42. Child, *hinato* D.; *kakula* Bl.; *ladawuwa* K.; *peti* Tk. (S. *lamayā*, *paṭi*).

Hinato from S. *hin*, little, and *eto*, one who is (S. *æṭi*, Sk. *aṣṭi*, is to be).

Kakula from S. *kaekula*, flower bud.

Ladawuwa from S. *la*, tender (Sk. *bāla*), and *daruwa* (S. *daruvā*), child.

Peti, cf. S. *paṭi*, child, and Sk. *pōta*, the young of any animal.

1;Seligmann & Seligmann 2-5 (1907-1908) 1911
AX5 Vedda AX5

43. Chin, *hota* W.; *tale* O. (S. *nikuṭa*).
Hota, v. No. 133.
Tale, cf. Sk. and P. *tālu*, palate.

44. Claw, *kurapoja* D.; *supige hakul* K. (S. *niya, niyapotta*).
Kurapoja from S. *kura*, hoof, foot, and *poja*, v. p. 391.
Supige hakul from S. *hakul*, feet, and *supige*, of a bird (v. p. 394).

45. Cloth, *konam* Bl. L.; *konam poja* R.; *pilala* W.; *watre* O. (S. *pili, vedda, vata*).
Konam, T. *kōvaṇam*, Sk. *kaupina*, a strip of cloth worn over the pudenda.
Konam poja, v. *supra* and p. 391.
Pilala, cf. Sk. and P. *paṭa, paṭi*, cloth.
Watre, cf. Sk. *vastra*, P. *vattha*, cloth.

46. Cloud, *wala* K., cf. Sk. and P. *valāhaka*, cloud (S. *walāhaka, walāhuta*).

47. Coconut, *kasapengudiya* Tk.; *gaigudi* W. U.; *kirigudi, kirigudji, kirigudja* O. D. Bl.; *wangudia* L. (S. *pol*).
Kasapengudiya from *kasa* (Sk. *kaṭuka*), incised, *pen*, water (S. *paen*, Sk. and P. *pāniya*), and *gudiya*, fruit. This word is also used by the Kandyan Sinhalese. Cf. Sk. *kaṭukāphala*, coconut tree.
Kirigudi from S. *kiri*, milk, milky juice, and *gudi* (S. *guḍiya*), fruit.
Wangudia, lit. fruit with water, from *wan* (Sk. P. and S. *vana*), water, and *gudiya*, fruit, cf. Sk. *jalaphala* (*jala*, water, and *phala*, fruit), coconut.

48. Coconut-milk, *rangkiri daluo* W., lit. "golden milk juice," *rang* (S. *ran*), golden, being used by Veddas as "excellent"; *daluo* probably means white juice from S. *dala* (P. and Sk. *dhavala*), white, and *uda* (Sk. *udaka*), water, these words are combined to give *daloda*, whence *daluo*.

49. Cold, *angwadamal* D. from *angu* (Sk. and P.), body, *anda*, cold, and *mal* a corruption of S. *kal*, time, or S. *mahal*, rainy season (S. *sisil*).

50. Come (*v.*), *anohala gunyayi* D.; *kumbate mangaewawa* D.; *mahata mangatapa* T.; *mitagaewawa* W. L. (S. *enawā*).
Anohala gunyayi from *anohala*, things, and *gunyayi*, take. "Taking things" indicates activity and so movement towards

1:Seligmann & Seligmann E-5 (1907-1908) 1911
AX5 Vedda AX5

someone or something, hence perhaps the idea of coming. Or *genyayi* may be connected with *genyayi*, approach, move, and *enhala* with M. *ihadi*, this side, here.

Humbats mangaenaewa from *humbats*, here, and *mangaenaewa*, to move (v. f. n. p. 390).

Mitigaenaewa from *mitu*, here, and *gaenaewa* (*mangaenaewa*).

51. Cook (v.), *talavelala pucahadanya* Bl. (S. *pisanawā*, *uyanawā*) from *talave*, in the pan (M. *thalī*, Sk. *sthalī*), *lala*, having put (Sk. *ri*, to put), *puca*, to cook (Sk. and P. *pacā*), and *hadanya*, to seethe (M. *uhada*, *kaḍha*).

52. Crocodile, *mahahada* O.; *pitagaea*, *pitagaya*, *pitgatiya* N. D. Bl. (S. *kimbuḷā*).

Mahahada, lit. he who has a large head, *maha* S., large, and *hada* (M. *hāḍa*), head.

Pitagaea, *pitgatiya*, lit. he who goes on his belly, from *pita*, belly (H. *pēṭa*), and *gaea*, that which goes.

53. Cry out (v.), *andatalapa* B.; *kergaenna* Bl. (S. *kēkgasanā*).

Andatalapa from S. *aṅḍa*, cry, and *talapa* (S. *taḷanawa*), to beat, strike, speak. This seems to be the imperative form.

Kergaenna from *kēr* (S. *kē*), to cry, yell, and *gaenna* (S. *gasana*), strike, make.

54. Cry, weep (v.), *hitpoja ecadamala* D. (S. *aṅḍanawā*).

Hitpoja, heart, *eca*, raise (S. *uccā*, *ecawā*, Sk. and P. *uca*, high), and *damala*, putting down. [This expression seems to refer to the motion of the thorax when sobbing.]

55. Cut with axe (v.), *galrakiying labaenawā* Bl., from *galrakiying*, with the axe (v. No. 7), and *labaenawā* from Sk. *rabhasa*, violence, or from Sk. *lu*, to cut (causative form *lāvayati*) (S. *poruwen kapanawā*).

56. Dance (v), *otadamanya* Bl.; *pisiawi* W. (S. *naṭanawā*).

Otadamanya, "to move in a circle," from *ota*, S. *vaṭa* (Sk. *vṛitta*, P. *vaṭṭa*), round, and *damanya*, to jump (Sk. *jhampa*, jumping).

Pisiawi, cf. Sk. *prasphand*, to tremble, to quiver.

57. Deer, (i) Axis deer (*Cervus axis*), *ambera* L.; *depatam magala* W.; *gambera podaya* W.; *kaberaya*, *kaberya* O. D. Bl. L.; *kaura* N. U.; *walkapurumaya* T. (S. *muvā*).

Ambera from Sk. *kambara*, deer. This word is distinct from *ambera* in No. 33 *supra*, cf. Sk. *ambartaka*, a young animal.

1;Seligmann & Seligmann E-5 (1907-1908) 1911
AX5 Vedda AX5

192

Dețatun magala, lit. two-antlered deer, from *de*, two, *ațun*, antler, and *magala*, deer. (Sk. *mṛiga*, P. *miga*, deer, beast. Also P. *magī*, deer.)

Kaura probably from Sk. *gaura*, a species of deer.

(ii) Sambar (*Rusa unicolor*), *gamara* N.; *gumara magala* W. L.; *gumara kala* W.; *kulica* G.; *kankuṇā*, *kankuṇi* O. D. Bl. L. T.; *kirigoma* U.; *walpengira* N. (S. *gōnā*).

Gamara may be from Sk. *gaura*, a kind of deer, or from Sk. *gavaya*, a kind of ox.

Magalā, *v.* axis deer, *supra*.

Gomera kala from *gomera*, *gumara*, dusky white, and *kala* (Sk. P. *kala*), one who makes a jingling noise.

Hulica from Sk. *sulocana*, deer.

Kankuṇā may mean one whose ears (S. *kan*) are dirty (S. *kuṇu*), or it may be connected with Sk. *karṇa-urṇa*, a kind of deer (from *karṇa*, ear, and *urṇa*, wool, i.e. one having wool in its ears). *Karṇa-ūrṇa* or its combined form *karṇorṇa* is not known to have been used in Sinhalese, and even in Sanskrit it is not a common word and is not given in Professor Wilson's Sanskrit dictionary, though *karṇa* and *urṇa* have both been used in Ceylon. ["Dirty ears" was the meaning attached to *kankuṇa* by the peasant Sinhalese with whom we discussed the origin of the word, the Veddas did not appear to have considered the matter. The [redacted] well-developed black patches on the concha of the sambar's ear make this name particularly appropriate.]

Kirigoṭa from *kiri*, black, and *goṭā*, buck, bull.

Walpengira from S. *wal*, wild, and *peṭigirā*, a young sturdy animal.

(iii) Mouse deer (*Tragulus mīminna*), *agadja* N.; *dusa* N. (S. *mīmiṇā*).

Agadja, lit. one who sports about, from Sk. *ākṛīda*, sporting.

Dusa, perhaps originally *pusa*, from Sk. *pṛiṣata*, small deer.

58. Destroy (*v.*), *patagaccla mando kerala damanya* D., from *patagaccla*, having broken, *mando kerala*, having made small or defective (S. *maḍa*, small, defective), and *damanya*, to throw away (Sk. √*dhuna*).

59. Die (*v.*), *kotadamana*, *mishotudamanawa* D. Bl.; *kotagia* T.; *gia* L.; *muṇu* K. (S. *mīreyanā*).

Kotadamana from S. *kota*, body, and *damanawa*, to become calm.

1:Seligmann & Seligmann E-8 (1907-1908) 1911
AX5 Vedda AX5

192

Miskotadamanawa from *mis*, to die (Sk. √*mṛ*), and *kota-damanawa*, s. *supra*.

Botagia from *kota* (s. *supra*), and *gia*, dead, cf. Sk. *gata*, departed, dead (√*gam*, to go); *gia* is probably a contraction of S. *maḷagiya*, "dead and gone." In S. *giya* is never used in the sense of dead.

Nuapu from *nawa*, to go; *nuapu*, departed (from this world).

60. Dig (v.), *himpoja patagucua* D. from *himpoja*, earth, ground, and *patagucua*, to break (S. *hāraṇawā*).

61. Dig a grave (v.), *polowa patagucua* Bl. from *polowa* (*polow*), earth, and *patagucua*, s. No. 30 (S. *waḷak hāraṇawā*).

62. Digging stick, *danda* D. (S. *daṇḍa*).

63. Dog, *kalakukka* N. T.; *kalumoya* Bl.; *kuka*, *kukka* N. W. K. D. Bl. T. (S. *kalla*, *kukkā*).

Balakukka, lit. wild dog, from S. *wal*, wild, and *kukka*, dog.

Balumoya from *balu*, dog, and *moya* (Sk. and P. √*mah*, to sound), barker.

64. Door, *porugamata rukulana rukalai* Bl. from *porugamata*, to the house, *rukulana*, which is fixed or attached, and *rukalai* S., support, related to Sk. √*rakṣha*, P. *rakkha*, to protect, to guard (S. *dora*).

65. Drink (v.), *diapoja kewilana* D. from *diapoja*, water, and *kewilana* from *kevi*, to eat, and *la* (used as an auxiliary), put (S. *bonawā*).

66. Drip (v.), *capi mangucenawa* D. from *capi*, drop (M. *tapa*, *tapaṇe*), and *mangucenawa*, s. No. 30 (S. *bindā weṭenawā*).

67. Dwell (v.), *randadaman* D. from *randa*, staying, and *daman* (in), house, condition (Sk. *dhāman*) (S. *raḍdawemā*, *nawatinawā*).

68. Ear, *kanrukula* D. Bl.; *rukulu* K. (S. *kaṇa*).

Kanrukula, lit. that which helps hearing, from *kan* (S. *kaṇa*), ear, and *rukula*, s. No. 73.

69. Earth, *hiṇa* K. (S. *hiṅa*).

70. Eat (v.), *anaganapan* B.; *enalapu* K.; *kevilanya* Bl.; *kevil-damana* T.; *kewilan* D.

Anaganapan from S. *ana*, food (Sk. and P. *anna*), and *ganapan*, to take (probably imperative).

Enalapu from *ena*, food, and *lapu*, to eat (Sk. √*glas*, to eat, devour); *pu* in S. is an ending.

Kevilanya, from *kevi*, to eat, and S. *la*, to put, used as an auxiliary.

1;Seligmann & Seligmann E-5 (1907-1908) 1911
AX5 Vedda AX5

Kavillidamana from *kavilli*, eatables, and *damana*, to put.

Kewilan, *v. kavilanya.*

192●

71. **Egg**, *bide* N.; *capi bitera* D.; *kakula randala indinepotai* Bl.; *sapi biju* W. (S. *bijuwa*, *bijaya*).

Bide, cf. Sk. and P. *bija*.

Capi bitera from *cappi*, bird, and *bitera*, egg (S. *bittara*, corn, grain).

Kakula randala indinepotai from *kakula*, child, young, *randala indine*, staying, and *potai*, covering, receptacle (Sk. *puṭa*). *Potai* may also be from S. *potta*, shell, but it can hardly be from S. *paeṭi* (Sk. *pōta*), young one, owing to *kakula* at the beginning of the expression.

Sapi biju, lit. bird's egg.

72. **Elephant**, *botakabala* N. W.; *botakanda* K. U. D. Bl. R. T.; *gomeru uhale* L.; *mola* N. G.; *relle* O. (S. *aeṭā*, *aliyā*).

Botakabala, lit. the big-bodied one having strength, from S. *bota*, big (Sk. *brahat*), *ka*, body (S. *ka* or *kā*, Sk. and P. *kāya*), and *bala*, S., Sk. and P., strength.

Botakanda, lit. the big-bodied one, from S. *bota*, big, *kanda*, body (P. *khandha*, *skandha*).

Gomeru uhale, lit. the dusky white tall one, from S. *gōmara*, dusky white, and *uhala* (S. *uhalā*), tall one.

Mola, lit. the huge one, from S. *bola*, thickness, solidity (M. and H. *mōlā*, big).

Relle, lit. he who has wrinkles, from S. *raella*, wrinkle.

73. **Eye**, *acaldeka* O.; *airukula* Bl.; *aiyarukula* D.; *aslonjia* W.; *etal* K. (S. *aesa*, *akaṭ*).

Acaldeka from *acal*, eye-ball, and S. *deka*, two.

Airukula, *aiyarukula* from *ai*, *aiya*, S. *akaṭ*, eye, and *rukula*, the meaning of which is obscure, for here it can scarcely represent the S. "support," "stay." Perhaps it refers to an attribute shared by the eye and tongue, *v.* No. 175.

Aslonjia from *as*, S. *æs*, eye, and *lonjia* (Sk. and P. *lōcana*), sight, eye.

Etal, cf. Sk. *akshigōḷa*, P. *acchigōḷa*, eye-ball.

74. **Face**, *hoca* K.; *hota* W. from S. *hoṭṭa*, snout, mouth.

75. **Fall** (*v.*), *gulekepa* W.; *patagaca vetige* Bl.; *vetige* B. (S. *vaeṭenawā*).

1;Seligmann & Seligmann E-5 (1907-1908) 1911
AX5 Vedda AX5

Gulahpa from *gula* (Sk. and P. √*gal*), to fall, and *hapa*, let go (Sk. *kship*, P. *khepa*).

192

Patugaca vetige from *pata* (S. *pāta*), down (Sk. *pata*, falling), *gaca*, going (P. *gacchati*, goes), and *vetige* (S. *vaṭenawā*), fall.

76. Far off, *mamehacạ mangaenawā* Bl.; *mamehea* D.; *ehe* B.; *etemite* K. (S. *ēta*).

Mamehacạ mangaenawā, lit. to go a great distance, from *mamā*, big, great, *acạ*, distance (Sk. and H. *aspashṭa*), and *mangaenawā*, to go.

Mamehea from *mama*, very greatly (S. *mahama*), and *hea* (Sk. *krishṭa*), drawn away, indicating distance; *ea* may also be corrupted from S. *ēta*.

Ehe from *eha* is an old Sinhalese word used also as a pronoun (*he*, *you*) to show respect.

Etemite, cf. Sk. *atyanta*, much, very much, or from *eta*, S. *ēta*, distant, and *mita* (S. *miti*), measurement.

77. Fear (v.), *angoea damanya* D.; *boweri harenawā* K. (S. *bayawenawā*).

Angoea damanya, lit. to afflict the body with trembling, from *angoe*, body, *ea*, trembling (Sk. and P. *ca*), and *damanya*, to afflict (Sk. √*dama*).

Boweri harenawā from *bo*, heart, *weri*, strength (Sk. *wirya*, P. *wiriya*, S. *wīra*), and *harenawa*, to leave, to lose (S. and P. *hara*, to take away).

78. Feather, *capihole* D. Bl. from *cappi*, bird, and *hola*, leaf (S. *pihāṭṭa*).

79. Finger, *angilipoja* D. from *angili* (S. *aṅgili*), finger (Sk. and P. *aṅguli*), and *poja*, v. p. 391 (S. *aṅgilla*).

80. Fire, *gine* K.; *gini poja* D. Bl.; *ratumala* W. (S. *gini*).

Gine poja from S. *gini*, and *poja*, v. p. 391.

Ratumala from S. *ratu*, red, and *mala* (Sk. *mālā*), group, cluster.

81. Fish, *diamaca*, *dia maja*, *dia maci* W. D. Bl.; *hinmaco* B.; *kudumaca*, *kudumaza* G. K. T. (S. *mas*, *mālu*).

Diamaca, lit. water-flesh, from S. *dia*, water, and *maca* (S. *mas*), flesh.

Hinmaco from S. *hiṅ*, dead, killed, small, and *maco* (S. *mas*), flesh.

Kudumaca from S. *kuḍā*, small, and *maca*, flesh. *Kudu* is the ancient form of S. *kuḍā*. [Mr Parker points out that *kudumaizza* in Sinhalese means "small fishes."]

1:Seligmann & Seligmann E-5 (1907-1908) 1911
AX5 Vedda AX5

82. Flesh, *malu* K. (S. *māḷu*).

83. Flower, *malpoja* D. from *mal*, flower, and *poja*, *v.* p. 391 (S. *maḷa*). 192

84. Fly, *nileya* K., cf. Sk. *nīlī*, a species of blue fly (S. *mæssā*).

85. Foot, *kura* W.; *paiapatula* Bl. (S. *paya*, *aḍiya*).

Kura, S. hoof.

Paiapatula from *paia*, S. *paya*, foot, and *patula*, surface of the foot.

86. Ghost, *newana* K., lit. one who vanishes from sight, S. *nuvana*, cf. Sk. *nirvāṇa*, vanishing from sight, disappearance (S. *avatāraya*).

87. Give, *anokalanawa* Bl.; *enokalanya* D.; *den* K. (S. *denawā*).

Anokalanawa from *anokal* (S. *ōnēkala*), when necessary, and *anawā* (*hanawa*, Sk. √*hā*), to abandon, give up.

Enokalanya from *enokal*, things, and *lanya*, put.

Den from S. *dev*, give (imp.).

88. Go (*v.*), *mangacenawa* D.; *mitagacapan* B.; *naman* L.; *numa* W. B. K. O.; *yanda mangacan* T. (S. *yanawā*).

Mangacenawa, *v.* No. 50.

Mitagacapan from *mita* (S. *mehāṭa*), this side, and *gacapan*, go; this appears to be the imperative.

Numa appears to be connected with Sk. *nigam*, to go to, or may be a corruption of S. *yama*, go (imp.).

Yanda mangacan from *yanda* (S. *yaṭa*), to go, and *mangacan*, to move.

89. Good, *honda* D. (S. *hoñda*).

90. Gun, *pucencke* Bl., *pucencke*, lit. one that burns, from S. *pucens*, that which burns, and *eka*, one (S. *tuvakkuwa*).

91. Hair, *iaka* D.; *icaka* K.; *issehaya poja* D.; *lombuca* Bl.; *rombio* T. (S. hair of the head, *isakē*, of the body, *lom*).

Iaka from S. *iya*, head, and *kē*, hair of the head.

Icaka, probably a corruption of *iyaka*.

Issehaya poja. *Issehaya* from S. *isa*, head, and *haya* (*Kaya f*), S. *heyya*, *hekē*, Sk. *kēśa*, P. *kēsa*.

92. Hand, *athandia* W.; *athira* O. (S. *ata*).

Athandia from S. *at*, *ata*, hand, and *tandia*, *taṇḍa*, *daṇḍa*, *v.* No. 4.

Athira from *at* and *kira*, S. *kara*, neck. Cf. S. *athara*.

1:Seligmann & Seligmann E-5 (1907-1908) 1911
AX5 Vedda AX5

Rombo, cf. Sk. *lōma*, hair of body.

● 192 *Lombuca*, lit. hair tail, or flowing like a tail, from S. *lom*, hair, and *buca* (Sk. and P. *puccha*), tail.

93. Head, *iahaba*, *iahabala*, *eahabala* W. D. Bl.; *iggedee* K. (S. *hisa*, *isa*).

Iahabala from *ia*, S. *isa*, head, and *kabala*, skull, cover (Sk. and P. *kapāla*).

Iggedee from *gedee*, a thing like a fruit, a knot, and *igge*, from S. *isa*.

94. Hear (*v.*), *kampoja mandewena* D.; *kanrukulete bitalanya* Bl. (S. *aesenawā*, *ahenawā*).

Kampoja mandewena from *kampoja*, ear, *mande* (Sk. *madhya*, P. *majjha*), in the middle, and *wena* (Sk. and P. *wan*), to sound.

Kanrukulete bitalanya from *kanrukulete*, to hear, and *bitalanya*, to pervade; cf. Sk. and P. √*vicar*, pass through.

95. Hill, *galheca* D.; *goda* K.; *hela* W. O.; *heme* T.; *kandapoja* Bl. (S. *kanda*).

Galheca from S. *gal*, stone, and *keca*, rock (M. *khāṇā*, *khaḍaka*, rock).

Goda from S. *goḍa* (M. *guḍḍa*, *gaṭa*), a heap, lump.

Hela, cf. P. *sīla*, Sk. *śaila*, hill, rock.

Heme, cf. Sk. and P. *hima*, the Himalaya mountains.

Kandapoja from S. *kanda*, group, body, and *poja*, *v.* p. 391.

96. Hiss (*v.*), *koraiah kienawā* B. from Sk. *sitwakāra*, hissing sound, and *kienawa*, S. *kiyanawā*, to say (S. *sūgānawā*, *sū kiyanawa*).

97. Honey, *kanda arini patagacapuwā* Bl.; *kirimirinanga* O.; *massimiria* B.; *penye* K.; *ural* W. (S. *mīpaṇi*).

Kanda arini patagacapuwā, lit. what is deposited by the bees. *Kanda arini* bees (*v.* No. 17), *patagacapuwā*, that which is deposited.

Kirimirinanga from *kiri* (Sk. *kshudra*), bee; S. *miri*, sweet, *n*, expletive, and S. *anga*, part, thing.

Massimiria from *massi* (S. *maesi*, M. *māsi*), bee; *māli* and *miria*, *v. supra*.

Penyi from T. *pani*, honey.

Ural, lit. that which is sucked up, cf. T. *writal*, act of sucking up, or perhaps from Sk. and M. *kshaudra*, honey, which may be corrupted to *kuduru*, *uduru*, *urudu*, *urulu*, *ural*.

1:Seligmann & Seligmann 2-5 (1907-1908) 1911
AX5 Vedda AX5

98. Honeycomb, *ilele* W.; *teli* O. (S. *mīwade*).
Ilele, cf. T. *īrāl*, honeycomb.
Teli, cf. M. *pōḷī*, honeycomb.

99. Hot, *rademangala* D.; *utma*, *utma* K. (S. *uṣu*).
Rade from S. *rada*, sun's rays (Sk. *rahita*, P. *ratta*); *nan*, S. *niyan*, hot, perspiring (Sk. and P. *nidāgha*); *gala* (*kala*), time (Sk. and P. *kāla*).
Utma, cf. M. *ūṣa*, M. and P. *uṣha*, Sk. *ushya*.

100. House, *porugama* Bl.; *porupele* D. (S. *ge*).
Porugama from *poru*, village (S., Sk. and P. *puru*, town, city), and S. *gama*, house, home, forming part of a village, or *gama* may be a corruption of Sk. *dhāma*, house; cf. S. *gamgoda*, village, lit. a collection of houses, and *minimalagam*, house of a deceased person.
Porupele from *poru*, *v. supra*, and *pele* (S. *pala*), hut.

101. Infant, *lahekula* D. from *la*, tender, and *kekula*, *v.* No. 42 (S. *liliñdā*).

102. Iron, *gabiaci* Bl. from *gabi*, black (?), and *aci*, metal (Sk. *ayas*), or perhaps from *gabi*, in the middle, inside (Sk. *garbha*, P. *gabbha*), and *aci*, fire (S. *asi*, Sk. *arcis*), *i.e.* lit. "that which has fire inside it" (S. *yakaḍa*).

103. Jackal, *hiwalla* N.; *kunubala* O.; *vella* N.; *walkukka* N. (S. *hivalā*, *sivalā*, *nariyā*).
Hiwalla, cf. Sk. *śṛigāla*, P. *sigāla*, H. *siyār*.
Kunubala from *kunu*, crying out (Sk. √*kuṣ*), and S. *balā*, dog.
Vella, probably a corruption of *walballa*, wild dog.
Walkukka from S. *wal*, wild, and *kukka*, dog.

104. Jungle, *beda*, *bede*, W. K.; *lele* O.; *kelepeja* Bl. (S. *kadāḍa*, *kaḍē*).
Beda is probably connected with Sk. and P. *baddha*, entangled.
Kele, cf. T. *kāḍu*, Sk. *kanana*, jungle.

105. Kill (*v.*), *botadamanya* Bl.; *miyepela damanawa* B. (S. *marapanawā*).
Botadamanya from *bota*, body, and *damanya*, to restrain (cf. Sk. √*dam*, to restrain).
Miyepala damanawa from *miyepela*, having caused to die, having killed (cf. S. *miya*, to die, from Sk. √*mṛi*), and *damanawa*.

106. Knife, *pihakale* O. from *piha*, knife, and *kale* (T. *katti*), cutter (S. *pihiya*).

1:Seligmann & Seligmann E-5 (1907-1908) 1911
AX5 Vedda AX5

107. **Know** (v.), *hitalanya* D. from S. *hita*, mind, and *lanya*, to receive, to put; cf. Sk. and P. √*ñā* (S. *dannawā*).

108. **Leaf**, *helapoja* Bl. from S. *hela*, leaf, and *poja*, v. p. 391.

109. **Leg**, *kuripatala* O.; *paidanda* Bl. (S. *kabula*, *kakula*).

Kuripatala from *kuri*, *kura*, foot, and *patala*, leg, derived from *pa*, foot, and T. *tala*, stem, stalk.

Paidanda from *paia* (S. *paya*), foot, and S., Sk. and P. *danda*, staff.

110. **Leopard**, *diwia*, *diya* W. R.; *kerihetia* T.; *hetia* G.; *mita* N. W.; *polawa* N.; *polea*, *poletu*, W. K. D. Bl. L.; *walkuparubala* L. (S. *diviyā*, *hetiyā*).

Diya, cf. P. *dipi*, Sk. *dvipi*.

Mita, probably a corruption of H. *cita*.

Polawa, cf. T. *puli*, tiger, leopard. This word may also be derived from T. *pulli*, spots.

Walkuparubala, lit. spotted jungle dog, from *wal*, jungle, wild, *kaparu* (S., Sk. and P. *kabaru*), variegated, piebald, and *bala*, dog.

111. **Lime** (CaO), *galmada* L.; *kumu* K.; *karampoja* B. R.; *patabenda* O.; *patabendā pupapu hapane* W.; *takipucapu alu* Bl. T.; *takipuja* D. (S. *kuṇu*).

Galmada perhaps from S. *gal*, stone, and *mada*, kernel (Sk. *madhya*).

Humu, cf. Sk. *cūrṇa*, P. *cuṇṇa*.

Karampoja, cf. T. *kāram*, Sk. *kshāra*, ashes; for *poja*, v. p. 391.

Patabenda pupapu hapane, lit. "that which is prepared for chewing by burning shells and slaking them," from *pata* (Sk. *vaṭa*), shell, *benda* (S. *basda*), having roasted (burnt), *pupapu*, slaked (Sk. √*pushpa*, P. *puppha*, to expand), and *hapane*, what is chewed (*sapanawā* or *hapanawā*, to chew, H. *cabānā*, M. *cāvaṇī*).

Takipucapu alu from *taki*, the shells of *wantikho* (*Cyclophorus involvulus*), *pucapu* (S. *pucapu*), burnt, and S. *alu*, ashes. *Pucapu* is the colloquial form of *pilissu*.

112. **Live, be alive** (v.), *hondewage*, *randabaccla* D. (S. *innawā*, *papaturwa-innawā*).

Hondewage from *honda*, good, well, and *wage*, to live (M. *wagaṇ*).

Randabaccla from *randa*, having stayed, and *baccla*, living, cf. S. and P. *vasa*.

1;Seligmann & Seligmann E-5 (1907-1908) 1911
AX5 Vedda AX5

113. **Lizard**, (i) Monitor lizard (*Varanus bengalensis*), *bimbadu* W.; *ganeka, ganava* W.; *goya* G.; *munda, mundi*, U. Bl. L. R. T.; *munge* D. (S. *goyā, talagoyā*). 92

Bimbadu, lit. one who goes rubbing its belly on the ground, from S. *bim*, ground, earth, and *badu* (S. *bada*), belly.

Ganeka or *ganava*, lit. one who rubs (its belly on the ground), from S. *gāna ekā*, one who rubs.

Munda may be connected with Sk. and P. *muṇḍa*, shaved, bald, the body of the monitor lizard not being covered with hair or feathers like that of most other animals known to the Veddas.

ii) Small Lizard, *kotaka* W.; *huna* O.; *hike* N. (S. *hūnā*).

Kotaka from Sk. *kṛikavaku*, lizard.

114. **Louse**, *iakabala kavelanika* D.; *ikinne* Bl.; *olu gediya kaneka* O. (S. *ukuṇā*).

Iakabala kavelanika, lit. one who eats (or bites) the head, from S. *iakabalu*, head, and *kavelanika*, one who eats.

Olu gediya kaneka, lit. one who eats the head, from S. *olugeḍiya*, head, *kana*, eating, and *ekā*, one.

115. **Make, do** (*v.*), *langacenawa* B. Cf. M. *ragadanē*, to do (generally) in a hurried, tumultuous, reckless style (S. *karaṇawā*).

116. **Man**, *bota* T.; *mina* K. D.; *minigeja* Bl. (S. *miṇihā*).

Bota. M. *bhōṇḍā*, adult male, P. *buḍḍha*, Sk. *vṛiddha*, old man. Some Veddas use the form *buḍā* (f. *buḍī*).

Minigeja, lit. human person, from *mini*, human (Sk. *manushya*), and *geja*, connected with M. *gadi*, person, e.g. *brahmanagadi*, a brahman.

117. **Milk**, *kekulati kevulanika* D., lit. (that) which is fed to the child, *v.* No. 42 (S. *kiri*).

118. **Monkey**, (i) *wandura* (*Semnopithecus sp.*), *basaloka* K.; *botakuna* W.; *butwandura* K.; *kandenataneca* O.; *kerīwandura* U. D. Bl. L. T.; *kolanda mina* K.; *kokka* N.; *manya* G.; *munakuna* N.; *ude kelina* W. L. (S. *wandurā*).

Basaloka, lit. big reviling one, from *base*, reviling, and *loka*, big one (S. *lokka*).

Botakuna from S. *boṭa*, body, and *kuṇā*, who is black.

Butwandura from *but* (*S. bota*), big, and *wandura*.

Kandenataneca, lit. one who dances (among the) tree trunks from S. *kaṭṭa*, trunk of a tree, *naṭana*, dancing, and *eca* (*ekā*), one.

1:Seligmann & Seligmann E-5 (1907-1908) 1911
AX5 Vedda AX5

Kariwandura from *keri*, black, and *wandura*.

192 *Kolanda mina*, lit. jumping man, from *kolanda* (M. *kulaṅche*), to jump, and *mina*, *miniha*, man [or as Mr Parker suggests from *kolan*, leaves, and *damanna*, he who throws down].

Kokka appears to be an onomatopoeic word in imitation of the animal's cry.

Manya, probably a corruption of S. *madaya* (*v.* No. 33).

Munakuna, lit. one whose face is black, from S. *mūṇa*, face, and *kina* (S. *kiṇu*), black.

Ude kelina, lit. he who sports on high (trees), from S. *uḍa*, high (on trees), and *kelina* (S. *keḷiyā*, he who sports).

119. **Moon**, *delungrajal* B.; *handa* K.; *handageya* B.; *handapoja* D. Bl. (S. *haṅda*).

Delungrajal from √*devula*, sky (S. *devlō*, Sk. *divyalōka*); *ungra*, powerful, intense (Sk. *ugra*); *jal*, flame, light, torch (Sk. *jvāla*, P. *jāla*).

Handageya from S. *handa*, moon, and *geya* (Sk. *graha*), planet.

120. **Mosquito**, *ramece kaveledana me poja* D. (S. *maduruwā*), lit. the small black fly that bites at night, from *rame*, black, *ee* (S. *si*), shade, night, at night, *kaveledana*, who is engaged in biting, *me*, fly (S. *maki*), and *poja* from *podi*, small.

121. **Mouse**, *miya* N. from S. *mīyā*.

122. **Mouth**, *katukabale* W.; *katarukula* K. D. Bl. (S. *kaṭa*, *muva*).

Katukabale, here *kabala* seems to take the sense of cover, lid, which the Sk. *kapāla* has.

Katarukula, lit. that which helps to make a sound, cf. S. *kaṭa*, mouth, Sk. and P. *kaṇṭha*, throat, from √*kana*, to sound, *rukula*, *v.* No. 73.

123. **Near**, *mellamai*, *metatenmai*, B. Bl.; *metitena* D. (S. *laṅga*).

Metatenmai, lit. this very place, from *meta*, this (S. *mē*), and *tenmai*, this very place (S. *tænæmai*).

Metitena from *mete* (S. *mēta*), near, and *tena* (S. *tæna*), place.

124. **Nest**, *capirandana gampoja* Bl.; *gote* N.; *sapigote* W. (S. *kūḍuwa*).

Capirandana gampoja from *cappi*, bird, *randana*, S. staying, remaining, *gam*, house, and *poja*, *v.* p. 391.

Sapigote from *sappi*, bird, and *gote* (S. *goṭuwa*), nest. In Sinhalese *goṭuwa* is generally applied to an ants'-nest built of leaves. [Mr Parker tells us that *gōṭē* meaning "bird's nest" is used by Kandyans.]

1;Seligmann & Seligmann E-5 (1907-1908) 1911
AX5 Vedda AX5

125. **New**, *etetenemehe* D., lit. one (thing) of this moment itself, cf. Sk. *idānintāna*, present, of the present moment, *eka*, S. one (S. *alut*).

126. **Night**, *ramæavena* D. from *rame* (Sk. *rātma*), obscure, dark-coloured, black, and *æavena* (S. *sevaṇa*), shade (S. *raē*, *rātri*).

127. **No, none**, *kodoi* B. O. Bl.; *ne* W. (S. *nē*).

Kodoi may be connected with *M. khotaī*, want of reality, non-existent, no, or perhaps it is corrupted from S. *koyida*, *koyinda*, where? where have I? indicating absence of the thing desired.

Ne, cf. Sk. and M. *na*.

128. **Nose**, *nahedande*, *naidaṇḍa* D. Bl.; *nayekabala* K. (S. *nāsaya*, *nāhe*).

Naidaṇḍa from *nai*, S. *nāhe*, nose (Sk. and P. *nāsā*), and S., Sk. and P. *daṇḍa*, staff, trunk, cf. Sk. *nāsā daṇḍa*, bone of the nose, bridge of the nose.

Nayekabala from *nāhe*, nose, and *kabala*, *v.* No. 130.

129. **Open** (*v.*), *patagaccna* D., *v.* No. 30 (S. *ariṇawā*).

130. **Pangolin** (*Manis pentadactyla*), *bagusa* W.; *eya* N.; *kabelelewa* N. (S. *kaballēwā*).

Kabelele from S. *kabala*, shell, and *ēyā*, pangolin.

131. **Path**, *manga* K.; cf. Sk. *mārga* (S. *maga*, *maṅga*).

132. **Peel** (*v.*), *patagaenawa* Bl. from *pata*, S. and Sk. *paṭṭā*, rind, and *gaenawa*, to strip (Sk. √*ghrish*, rub) (S. *paṭṭagahanawā*).

133. **Pig**, *dola* K. N. U. L. R. T.; *hocedike* O. D. Bl.; *hosadika* W.; *hota baria*, *kotua* G. (S. *uru*).

Dola, lit. long-lipped (or snouted) one, from S. *tolā*, *tollā*, long-lipped. The form *dollā* also occurs; *dala*, in Sk. *vāgadala* (*vāk*, *vāc*, and *dala*, lip) is probably connected with *dolā* and S. *tola*, lip. Cf. Sk. *dala*, blade of a weapon, which becomes *tala* in Sinhalese.

Hosadika, lit. long-snouted one, from *hosā* (S. *hossa*), snout (Sk. *ōshṭha*, lip) and *dikā* (S. *digū*), long.

Hota baria, lit. one having a heavy or hanging snout, from *hoṭa*, snout (P. *oṭṭha*, Sk. *ōshṭha*), and *baria*, heavy, hanging (S. *baru*); *baria* may also mean one who bears, cf. Sk. √*bhṛi*, to bear.

Kotua from S. *koḍā*, a hog.

134. **Plant** (*v.*), *bimpojage mando kerenya* D. from *bimpojage*, of the earth, *mando*, middle, and *kerenya*, to do (S. *indanawā*).

1:Seligmann & Seligmann E-5 (1907-1908) 1911
AX5 Vedda AX5

135. Porcupine (*Hystrix leucurus*), *itewa* G.; *katuboiha* T.; *katuhaw* D. (S. *itēwā*).

Itewa from S. *it*, *id*, spines, and *ēwā*, *āyā*, pangolin.

Katuboiha, lit. one (bearing) many thorns, from S. *katu*, thorns, *bo*, many, *iha* (*ekā*), one.

Katuhaw, lit. (he who has) thorn-blades, from S. *katu* and *hau*, he who has blades. Cf. Sk. *karitakāgūra*, porcupine.

136. Pot, *puvula havelaneka* D.; *talana* Bl. (S. *kale*, *maeṭi kale*, *mativalalēa*).

Puvula havelaneka from *puvula*, burnt, and *havelaneka*, (a thing) from which (one) eats, i.e. a burnt earthen pot.

Talana is connected with S. and T. *tāli*, Sk. *sthāli*.

137. Rain, *diadamanya* D.; *sil powa neli* K. (S. *wassa*).

Diadamanya from S. *dia*, water, and *damanya*, that which casts or throws away, cf. Sk. √*dhina*.

Sil powa neli from *sil*, sky, *powa* (Sk. *pata*), falling, and *neli* (Sk. *nīra*), water.

138. Rice, *depotulam*, *depotulu* W. O. D. Bl. L. R.; *hudu hamba* W.; *multeng* L. (S. *hal*, *vī*).

Depotulam from *de* (Sk. √*jīv*), to subsist on, and *potulam* (Sk. *vartula*), round, i.e. corn.

Hudu hamba from *hudu*, white or cooked (Sk. *sūda*, to cook), and *hamba* (S. *sambā*, T. *sampā*), a kind of rice.

Multeng from S. *muḷutæn*, food prepared for the gods or kings.

139. Rilawa (*Macacus*, *sp.*), *basskarea* N.; *botakuna* N. G.; *kandapanina* L.; *keri rilawa* D. Bl.; *maduwa* T.; *rosarosa*, *rosi* N. W. O.; *udekelina* L.; *viruwa* U. (S. *rilawā*).

Basskarea from *base*, railing at, reviling, and *karea*, bear, or from *kārayā*, one who does.

Botakuna, *v. supra*, 'monkey.'

Kandapanina, lit. he who jumps on trees, from *kanda*, on trees, and *panina*, he who jumps.

Keri rilawa from *keri*, black, and *rilawā*.

Maduwa, probably a corruption of S. *madaya* (*v.* No. 33).

Rosarosa from Sk. *rōsha*, anger; the word is repeated to indicate frequency of action, hence this expression may mean one who is frequently irritated.

Viruwa, lit. he who displays (his teeth), from S. *virūvanavā*, to show, display.

1:Seligmann & Seligmann E-5 (1907-1908) 1911
AX5 Vedda AX5

140. River, *diagama* Bl.; *diapoja mangacan* D.; *ganga* O.; *eya* W. (S. *gaṅga*, *eya*). 920

Diagama, lit. "where water goes," from S. *dia*, water, and *gama*, going.

Diapoja mangacan, lit. where water goes or flows, *v. supra* and No. 50.

Ganga, cf. Sk. and P. *gaṅgā*, river.

141. Roof, *pōrugamaṭa dandalala* Bl. from *porugamata*, of a house, *danda*, S. *daṇḍu*, wooden (Sk. and P. *daṇḍa*), and *lala* from Sk. and P. *paṭala*, roof; *lala* may also be S. *lālā*, having put (S. *piyassa*).

142. Salt, *karampoja* Bl.; *muduru bora* B. (S. *luṇu*).

Karampoja, cf. M. *khāra*, Sk. *kshāra*, salt, T. *kāram*, caustic, *poja*, *v.* p. 391.

Muduru bora from *muduru*, sea (Sk. *samudra*, S. *samudura*), and *bora*, dregs, sediment.

143. Salt water, *lunadia* K. (S. *luṇu diya*).

144. Sand, *pahi* K., cf. Sk. and P. *paṃsu*, dust, S. *pas*, earth (S. *vali*).

145. Sea, *mude* K. (S. *mūda*).

146. See (*v.*), *aiyarukulata mandevenya* D.; *atata bacala tibenya* Bl. (S. *peṇenawā*).

Aiyarukulata mandevenya from *aiyarukulata*, of the eye, *mande*, middle, and *venya* (Sk. *ven*), to recognise, to see.

Atata bacala tibenya, lit. "near about (S. *asala pasala*) there are (things)"; this phrase states the experience of seeing and may perhaps be connected with M. *aila paila*, here and beyond and *tibenya* from S. *tibenna*, there are.

147. Shadow, *hevanpoja* D.; *hila* T.; *sevenella* K. (S. *hewaṇa*, *sevaṇella*).

Hevanpoja from S. *hewana*, shade, and *poja*, *v.* p. 391.

148. Shoot with a bow (*v.*), *gacema* D.; *nilealupi* B.; *wadamanalla* B. (S. *gassanawā*, *tat hewanawa*, *widinawā*).

Gacema, lit. to cause to strike against, to cause to spring.

Nilealupi from *nilea* (Sk. *nālika*), arrow, and *lupi* (Sk. √*lup*), to cut off, destroy, injure.

Wadamanalla, cf. M. *udavane*, to shoot, and *da* (or *lu*), to cut, destroy, or this word may be connected with S. *widamana*, shooting.

1:Seligmann & Seligmann E-5 (1907-1908) 1911
AX5 Vedda AX5

149. Sing (*v.*), *gihiṣṭan* B.; *etadamanya hatudaman* Bl. (S. *gīkiyanawā*).

Gihiṣṭan from S. *gī*, song, and *hiṣṭan* (imperative), to say.

Otadamanya hatudaman, lit: "to (make) sound(s) (with) the mouth while dancing," from *etadamanya*, to dance (*v.* No. 56), *hatu*, throat, mouth, and *daman* (Sk. √*dhmā*), to blow, to sound.

150. Sit (*v.*), *enbanawa* W.; *indiṣa* K.; *randa damanya* D.; *randa indinya* Bl.; *veterenz* O. (S. *innawā*, *indinawā*).

Enbanawa, cf. S. *anna*, squat, Sk. and M. *asana*, sitting, and *banawa*, S. *bānawā*, to lower.

Indiṣa from S. *indapiya*, sit (imp.).

Randa damanya from *randa*, S. *randalā*, having stopped, and *damanya*, to be calm.

Randa indinya from *randa* (*v. supra*), and *indinya*, S. *iṅdinawā*, to sit, or to be.

Veterenz, cf. S. *vatirila*, having stretched.

151. Skin, *hampoja* K. D.; *hampota* W. (S. *hama*).

Hampoja from S. *hama*, skin (Sk. *carma*, P. *camma*), and *poja*, s. p. 391.

Hampota may be a corruption of the above, or *pota* may be derived from S. *poṭa*, rind.

152. Sky, *aci* K.; *ahawa* Bl. (S. *ahasa*, *āhaḥ*).

153. Sleep (*v.*), *Oterandala bote damanawa* D.; *veteraganawa*, *veternawa*, *veterendz*, *veterenz* W. K. L. T.; *veterila botadamanya* Bl. (S. *nidanawā*).

Oterandala bote damanawa from *ota* (M. *khāṭa*), sleeping cot, *randala*, having remained, *bota*, body, and *damanawa*, to pacify (Sk. √*dam*, to be calm).

Veteraganawa from S. *vatiragannawā*, to stretch oneself, cf. Sk. *vistṛi*, to spread, to stretch.

Veterila botadamanya from *veterila*, S. *vatirilā*, having stretched, *bota*, and *damanya*, *v. supra*.

154. Smell (*v*), *pakaraganda ganya*, *puanna ganya* Bl. (S. *suvanda gahanawa*, *duganda gahanawa*).

Pakaraganda ganya from *pakara*, Sk. *priyakara*, P. *piyakara*, pleasant, or from Sk. *prakara*, P. *pakara*, a bunch of flowers; *ganda*, S. *gaṭa*, Sk. and P. *gandha*, smell, and *ganya*, S. *gahanawā*, to emit. In Sinhalese *gaṭa* is used colloquially of a bad smell,

1:Seligmann & Seligmann E-5 (1907-1908) 1911
AX5 Vedda AX5

192

the Sk. *pushpa*, flower, being used of a good smell. In the classics *gaṅda* is used of any smell. Perhaps *pakara* may be connected with Sk. *pushkara*, the blue lotus (S. *pokuru*, H. *pokhara*, P. *pokkhara*).

Pucama ganye from *pucama*, S. *pusma*, Sk. and P. *pūti*, stench, and *ma*, expletive or intensitive, *ganye*, *v. supra*.

155. Smoke, *duma* Tk.; *dun* K.; *ginipojagin mandevela mangacena* D. (S. *duma*).

Ginipojagin mandevela mangacena; *ginipojagin*, from fire, *mandevela*, slowly (Sk. *manda*, slow, *vēlā*, time), *mangacena*, that which goes. The expression literally means "that which goes from fire slowly," or, "that which goes from fire when wet,' the latter meaning being supported by the sentence collected at Bulugahaladena and given on p. 388.

156. Snake, *polinga* D. (S. *poḷoṅga*).

157. Speak (*v.*), *katadamana* D.; *katamanye* Bl. (S. *katākaraṇawā*).

Katadamana from *kata*, throat, mouth, and *damana*, sound (Sk. √*dhwan*, *dhmā*, Sk. and P. *maṇ*, to sound).

Katamanye, *v. supra*.

158. Spider, *mekini* Bl. (S. *makuḷiwā*).

The form *makuṇā* is also used in Sinhalese.

159. Spit (*v.*), *kelapoja anokelanawa* D. from S. *kela*, spittle, *poja* (*v.* p. 391), *anoke*, away (S. *ahaka*), and *lanawa*, to put (S. *keḷa gahanawā*).

160. Squirrel (*Sciurus macrurus*), *dandulena* N.; *panina* L.; *peruma* D.; *rukka*, *rukia* R. T. (S. *daṇḍulēnā*, *lēnā*).

Dandulena from S. *dandu*, stem, stalk, erect, and *lēnā*, squirrel, probably referring to the long tail of this squirrel.

Panina, lit. the jumper (S. *paninnā*).

Peruma, lit. the animal (which lodges) among the leaves of trees, cf. Sk. *parṇamṛiga*, squirrel, from *parṇa*, leap, and *mṛiga*, animal.

Rukka, cf. Sk. *vṛikshaṭāyikā*, from *vṛiksha* (S. *ruk*), trees, and *ṭāyikā*, who sleeps, i.e. who sleeps in trees.

161. Stand (*v.*), *anahitala indinya*, *hitala indinya* D. Bl.; *indepe* B.; *penenàngipu* K. (S. *siṭinawā*).

Anahitala indinya from *ana* (Sk. and P. *aṇi*), the part of the leg immediately above the knee, *hitala*, being erect (Sk. √*sthā*, P. *ṭhā*, to stand, to remain), and *indinya*, *v.* No. 150.

Penenangipu, cf. S. *panansanga*, to rise up.

1:Seligmann & Seligmann E-5 (1907-1908) 1911
AX5 Vedda AX5

162. Star, *giniṗojawal* Bl.; *tarapoja* D.; *tarka* K. (S. *taru*, Sk. *tarakā*).

192

Giniṗojawal from S. *gini*, fire, and *ṗojawal*, heaps; *wal* being the pl. suffix (T. *kal*), is probably a contraction of H. *sakal*, all.

Tarapoja from S. *taru*, star, and *poja*, *v.* p. 391.

163. Stone, *gale* K. (S. *gala*).

164. Strike (*v.*), *labacanawa*, *enavaccawa* Bl. (S. *gahanawā*).

Labacanawa is probably from Sk. *rabhasa*, violence, and lit. means "to do violence."

Enavaccawa from *ena* (Sk. *han*), to strike, and *vaccawa*, to throw over, or drive away.

165. String a bow (*v.*), *ṗatawela mando kerenawa* Bl. (S. *dunuweḷu*, or *dunudiya*, *damanawā*).

Patawela mando kerenawā; Mr Parker considers that this phrase means "to loop the bark cord (on the bow)." *Patawela* may be from S. *paṭṭi*, bark, and *wala*, cord; *manda karanawā* is to loop or noose, *manda* being a noose.

166. Sun, *iraṗoja* D. Bl.; *sakolawa* B.; *suriya* K. (S. *iru*).

Iraṗoja from S. *iru* (Sk. *sūrya*), and *poja* perhaps from Sk. and P. *punja*, mass, heap (cf. p. 391).

Sakolawa is connected with Sk. *sahasrakirana*, sun.

Suriya (Sk. *sūrya*, P. *suriya*) is not used in colloquial Sinhalese.

167. Sweat, *daḍidaṗi* W. from S. *daḍi*, sweat, and *daṗa* (Sk. *darpa*), heat (S. *dāḍiya*, *ḍāḍiya*).

168. Take away (*v.*), *enanuma* B. K.; *ena mangacana* D.; *ene mangaccawa* Bl. (S. *arugena yanawā*).

Enanuma from *ena*, S. *gena*, having taken, and *numa*, which appears to be connected with Sk. *nigam*, to go to, or may be a corruption of S. *yama*, go (imp.).

Ena mangacana from *ena* (*supra*), and *mangacana*, go.

Ene mangaccawa from *ene* (S. *eyin*), from that place, thence, and *mangaccawa*.

169. Tears, *dia* Bl., lit. (S.) water (S. *kaṇḍulu*).

170. Teeth, *daiporuwa* Bl.; *datkethai* D. (S. *dat*).

Daiporuwa, lit. "tooth board," or row of teeth, from *dai*, teeth, and *poruwa*, board, plank (H. *paṭrā*, or *pirhā*, plank, M. *phaṛā*, row, line).

Datkethai from S. *data*, tooth, and *kethai* (M. *kuṭuḥā*), piece.

1:Seligmann & Seligmann E-5 (1907-1908) 1911
AX5 Vedda AX5

171. **Thick**, *parabata* K., cf. S. *parvata*, adj., large, huge, and Sk. *parvata*, *pārśpata*, mountain, which may be used to indicate thickness (S. *gana*).

172. **Thunder and lightning**, *akunu* O.; *diadamana* Bl.; *dĕula* W.; *devula andanawa* K.; *devula gorawanawa* R.; *katadamanan* Bl. (S. *gerawima viduliya*).

Akunu, cf. P. *akkhaṇā*, Sk. *akshaṇa*.

Diadamana, lit. light thrower, from *dia* (Sk. *dvita*), light, rays of light, and *damana*, that which throws; cf. S. *dama*, to put, to throw, probably from Sk. √*dhma*, to throw, to cast.

Dĕula is a corruption of M. *sŏjvāla*, lightning.

Devula andanawa from *devula*, heaven, and S. *andanawa*, making a sound.

Devula gorawanawa from *devula* and S. *gorawanawā*, rumble, growl.

Katadamanan from *kata* (Sk. *kānti*), lustre, and *damanan*, which appears to be either a mistake or another form of *damana*.

173. **Tinder**, *hudŭhamba* W.; *pulum* K. (S. *giniṗulun*).

Huduhamba from *hudu*, S. *sudu*, white, and *hamba* (Sk. *samidha*), fuel. [For another and more probable derivation cf. p. 386.]

Pulum, cf. S. *puḷum*, cotton.

174. **Tobacco**, *vasakola* K.; *vesakola* O. D. Bl. R.; *vesakola* K. W. L. T. (S. *dumkoḷa*), perhaps from S. *visa*, poison, and *kola*, leaf.

175. **Tongue**, *divapoja* D.; *divarukula* Bl.; *radiya* O.; *tale* T. (S. *diva*).

Divapoja, from S. *diva*, tongue, and *poja*: *v.* p. 391.

Divarukula, lit. that which helps licking or tasting, from S. *diva*, tongue, and *rukula*, *v.* No. 73.

Radiya from S. *raha*, taste, flavour, and *diya*, S. *diva*, tongue.

Tale from S. *tala* (Sk. *dala*), blade.

176. **Track** (*v.*), *oteken mangacalawe* Bl., lit. "gone this way," or "gone from there"; *oteken*, from there, cf. S. *otanini*, from that place, *man*, way, path (S. *may*, Sk. *mārga*), *gacalawe*, gone, cf. P. *gacchati*, goes.

177. **Tree**, *ga*, *gapoja*, *gaipoja* K. D. Bl., from S. *gaha* and *poja*, *v.* p. 391 (S. *gasa*, *gaha*).

1;Seligmann & Seligmann E-5 (1907-1908) 1911
AX5 Vedda AX5

178. Ugly, *nəṭeri* B., v. No. 8 (S. *avalakshaṇa*).

179. Understand (v.), *hitalala tibenya* Bl. from S. *hita*, in the mind, *lala*, having put, and *tibenya*, there is, or *hitalala* may be corrupted from H. *cithalā*, mind (S. *hṛdgatanavā*, *tiṣṭatavā*).

180. Water, *dia* K. O. T.; *diaraca* D.; *diarukula* Bl. (S. *vatura*, *diya*).

Diaraca from *dia*, water, and *raca* (Sk. *rasa*), fluid.

Diarukula, lit. support of life, from *dia*, S. *divi*, life, and *rukula*, v. No. 73.

181. Waterhole, *madawala* W., lit. mudpit, from S. *maḍa*, mud, and *waḷa*, pit (S. *vaturuwaḷa*).

182. Water tortoise, *kabala piṭe huda* N.; *mambuda* N. (S. *ibbā*, *kashēwā*).

Kabala piṭe huda[1], lit. "white on the back of the shell" from S. *kabala*, shell, *piṭi*, on the back, and *huda* (S. *suda*), white.

Mambuda from *mam* (Sk. *vāmana*), pigmy, and *buda*, body.

183. Wax, *iṭi* K. (S. *iṭi*).

184. Wind, *daṇḍapatagaṇa* D.; *hulampoja* Bl.; *silman* K.; *silmuduruṇaga* W. O. (S. *huḷaṅgu*).

Daṇḍapatagaṇa from Sk., P. and S. *daṇḍa*, staff, stem of a tree, and *patagaṇa*.

Hulampoja from S. *huḷan* and *poja*, v. p. 391.

Silman, lit. that which causes to shake, from S. *selama* (Sk. and P. *saṭa*), to shake, the gerund of which is *selman*.

Silmuduruṇaga from *sil*, tree (S. *saṭa*, Sk. and P. *saṭa*), *muduruṇa* (Sk. *samuddharaṇa*), eradicating, and Sk. *ga*, that which moves.

185. Yam, *alapoja* D.; *bokki* K.; *katuella* T. (S. *ala*).

Alapoja from S. *ala* (Sk. and P. *aḷu*), and *poja*, v. p. 391.

Bokki, cf. Sk. *bukki*, heart, which may have been applied to yams on account of their shape.

Katuella from S. *kaṭu*, thorny, and *ella*, S. *ala*, yam (Sk. and P. *aḷu*).

[1] Mr Parker points out that the animal referred to is the pale, edible freshwater turtle called by the Sinhalese *kiri ibba*.

1:Seligmann & Seligmann E-5 (1907-1908) 1911
AX5 Vedda AX5

APPENDIX.

THE DERIVATION OF THE *KÆLĒ-BÂSE* NAMES OF SOME ANIMALS[1]

BY

A. M. GUNASEKARA.

1. **Ant-eater.** (i) *Pottā*, f. *potti*, lit. "who has a shell," from S. *potta*, "shell." The shell of the ant-eater is called in S. *apota* (nom. sing. *apotta*), *ā* is the basal form (generally taken by the first part of a compound word) of *ayā*.

(ii) *Ēyā*, literally "who ploughs or digs." This word is formed from S. *sēyā*, derived from S. √*sā*.

(iii) *Talhola-peṭṭiyā* from S. *talhola*, "palmyra leaves," and *peṭṭiyā*, "who is or has a box" (S. *peṭṭiya*, "box"), *i.e.* the ant-eater is or has "a box made of palmyra leaves." I assume that *peṭṭiyā* should be *peṭṭiyā*.

2. **Bear.** (i) *Uyangewwā*, lit. a keeper or protector of pleasure gardens, from S. *uyan*, "parks," "pleasure gardens," "gardens," and *gewwā*, "keeper," "who guards or protects."

(ii) *Taḷiyā*, lit. "the fat one," from Tamil *taḷi*, "flesh." In Sinhalese *taḷiyā* is a fat man or animal.

(iii) *Kaluwā*, lit. "the black one," from S. *kaḷu*, "black"; *ā* is the personal nom. sing. ending, and *kaḷuā* becomes *kaluwā* by euphony. *Kaluwā* is often used by the Sinhalese as a pet name for a male child who has a particularly dark complexion.

(iv) *Kaḷu-walihini*, lit. black she-bear, from *kaḷu* and *walihini*, "she-bear."

(v) *Gamayā*, lit. "the village headman," from S. *gama*, "village"; *gamayā* also means "villager." *Gamarāḷa* is the more common form for the headman of a village.

[1] The *kælē-bâse* names of the animals in this appendix are taken from Mr Parker's work *Ancient Ceylon*.

192
[P. 451]

1;Seligmann & Seligmann E-5 (1907-1908) 1911
AX5 Vedda AX5

3. **Buffalo.** (i) *Ambarunā*, lit. horn-bearer, from S. *ambu*, "horns," and *harunā*, "who is laden" or "who bears" (from Sk. √*bhṛ*, to bear, to support); "*u*" is changed into "*m*" before "*b*" which requires before it a nasal of the class to which it belongs.

(ii) *Gemayā*, a Sinhalese word meaning "bull," "ox," "one of the ox kind," corresponding with the Sk. *gauva*, *gō*, cf. Sk. *gavaya*, "wild buffalo."

(iii) *Pihiṭiyā* is a Sinhalese word meaning "who snorts or makes a hissing sound with the nostrils" (as when the animal is charging), from S. √*pihiṭa*, "to blow."

4. **Civet cat.** (i) *Appala-haṭayā* appears to mean "one who moves skilfully among branches," from S. *appala* (*atpala*), "on branches," and *haṭayā* (*haṭayā*, *haṭayā*), "soldier," "one skilful in action."

(ii) *Hēṭanhiliyā* is probably a variant of *hēṭanhayā* (q. *infra*); *Hēṭanhiliyā* literally means "he whose ears are red," from S. *hē*, "ears," and *tanhiliyā*, "one like a king-cocoanut," *i.e.* "one who is red."

(iii) *Hēṭanhayā* from *hē*, "ears," and *tanhayā*, "copper-coloured one," *i.e.* "one whose ears are copper-coloured."

5. **Cobra.** *Bēyi-aṭṭayā*, lit. "the animal with a hood," from *bēyi*, "hood" (expanded), and *aṭṭayā*, "animal"; *bēyi* is a corrupt form of S. *beya* (Sk. *bhāga*), "(expanded) hood," "coil," "snake," and *aṭṭayā* is a corrupt form of the Sk. *aṭṭayā* (with S. nom. sing. ending) used by illiterate Sinhalese, "being," "animal."

6. **Crocodile.** *Gamayā*, s. No. 2 (v), *supra*.

7. **Deer, Axis.** (i) *Ambarunā*, s. No. 3 (i), *supra*.

(ii) *Pit-paṭalli*, this expression may mean "who is a yellow bag," from *pit* (Sk. *pīta*), "yellow," and *paṭalli* (threshing-floor dialect), "bag." Perhaps *paṭalli* is a corruption of S. *poḷli*, "young animal," while *pit* may be a mistake for, or a corruption of, S. *tiḷi*, "spots." The spotted deer is called *tiḷi-maruwā* in Sinhalese, in which language *pit* also means "bile," "bilious."

8. **Deer, Mouse.** (i) *Kokka*, lit. "who makes the cry of kok"; in Sinhalese the cry of the peacock is called *kokā* (Sk. *kōkā*).

(ii) *Yakaṭayā*; lit. "who is like iron," "who is stern," from S. *yakaṭa*, "iron." [Mr Parker suggests that this expression is satirical and refers to the fragile appearance of the animal.]

1;Seligmann & Seligmann E-5 (1907-1908) 1911
AX5 Vedda AX5

(iii) *Baṭgaraya* is a Sinhalese word meaning "who vexes," "who deceives," "fast runner"; the Sk. *jaṭgaṭākāra*, "runner," is identical with the Sinhalese word.

9. **Deer, Sambar.** (i) *Ambarawā*, p. 3 (i), *supra*.

(ii) *Karakolaya*, lit. "who is a raw talipot leaf." *Karakola*, the "leaf of the talipot palm."

(iii) *Polla*, S. "young animal" (of deer, etc.), the S. *polla*, "club," "staff," can hardly be connected with this.

10. **Dog.** (i) *Ædura*, a S. word meaning "teacher," "messenger," "expeller of devils," the corresponding words in Sk. and P. are *ādarya* and *ācariya* respectively.

(ii) *Baṭṭiṇnā*, lit. "binder," "who binds or ties," in which sense only the word is used in S. If taken as a contraction of *anu-baṭṭiṇnā* (S.), it may mean "follower"; if taken as a contraction of *luhu-baṭṭiṇnā*, it may mean "who chases or pursues."

(iii) *Hatarakāgaya* from S. *hatara*, "four," and *kāgaya*, "who has parts" (probably referring to legs).

(iv) *Hatara-kāga-atti* from S. *hatara*, *kāgu*, "parts," and *atti*, "who has."

11. **Elephant.** (i) *Uhalla*, lit. "the tall one." This is another form of *usalla* which, though the original form, is less used in Sinhalese.

(ii) *Usalla* (v. *supra*).

(iii) *Usugalla* from S. *us*, "tall," and *aṅgalla*, "who has limbs." *Aṅga* (S., Sk. and P.) in *aṅgalla* means "limbs" and the *ll* seem to have been added to conform with the preceding words.

(iv) *Gaṭṭara* from *gaṭṭa*, "trumpeting (of elephants)," and *ra*, "who gives." Though *gaṭṭa* is a Sk. word also used in S. for "elephant," *gaṭṭara* is not connected with it, but comes from the root *garj*, "to roar or growl"; from this root is formed the Sk. word *garja*, "trumpeting of elephants," of which the Pāli form is *gajja*. The Sk. *garja* itself may be corrupted into *gaṭṭa* by the illiterate.

12. **Leopard.** (i) *Diviya*. This is the common S. word which corresponds with Sk. *dvīpin* and P. *dīpi*.

(ii) *Sivupaṭṭa* from S. *sivu*, "four," and *paṭṭa*, "who has feet," *i.e.* "the four-footed one."

(iii) *Baḍi-muṭṭa* from S. *baḍi*, "forest," "jungle," and *muṭṭa* (S. *muṭṭā*), "grandfather," *i.e.* lit. "grandfather of the forest."

Mutt appears to be a mistake for *mitta*, the form *kuddi-mutti* occurs in the threshing-floor dialect.

(iv) *Kaapyā*, lit. "inhabitant of the forest," from S. *vaapyā*, "who dwells in the forest."

13. Monitor lizard (*Varanus* sp.). (i) *Kawulla*, lit. "who is like a skein or bundle" or "who has stripes or lines," from S. *kavulla*, "skein," "bundle," "line," "stripe."

(ii) *Kapuraala* from S. *kapu*, "priest of a temple," and *raala*, "chief," "lord" (generally used as honorific); *kapuraala* is more respectful than *kapuwā*, which is also used. The word may also mean "barber," in which sense it perhaps refers to the bare skin of the monitor lizard.

(iii) *Maandā* from the Sk. *mandā*, "slow," "dull," "lazy," which is also used in Sinhalese.

14. Monkey (*Semnopithecus* sp.). (i) *Gas-guwā* from S. *gas*, "tree," and *guwā*, "bull." *Gaguwā* is probably a corruption of *gagulgul*, *gaagulgul* is an old S. word for monkey.

(ii) *Gas-gōyā* from S. *gas*, "tree," and *gōyā*, "sambar."

15. Monkey (*Theropithecus* sp.). (i) *Kaṭṭakan-pannanā*, from S. *kaṭṭakan*, "trunks" (of trees), and *pannanā*, "who jumps."

(ii) *Patagahapu-eki* from S. *patagahapu*, "who is stripped of his cloth" (S. *paṭa*), and *eki*, "one."

16. Pig. (i) *Hiṭa-daraya*, s. No. 133 of the Vedda list.

(ii) *Tadiyā*, s. No. 9 (ii), *supru*.

(iii) *Tilhaliyā* from S. *tel*, "oil," "fat," and *haliyā*, "who is a pot" (S. *hāla*), *i.e.* "who is (like) a pot of fat."

17. Porcupine. (i) *Iriyā*, a Sinhalese word, though the form *hiriyā* is more commonly used.

(ii) *Kapuwā*, lit. "the spiny one," from S. *kapu*, "bones," *i.e.* "spines."

2: Bailey G-5 (ca. 1854) 1863
AX5 Vedda AX5

192 As may be supposed, the vocabulary of such a barbarous race is very limited. It only contains such phrases as are required to describe the most striking objects of nature, and those which enter into the daily life of the people themselves. So rude and primitive is their dialect that the most ordinary objects and actions of life are described by quaint periphrasis. As, for example, to walk is "to beat (the ground) with hammers"; a child is "a bud"; the grains of rice are "round things"; an elephant is not inappropriately termed "a beast like a mountain"; while the fallow deer of the island (*Axis maculata*) are, with the strictest accuracy, called "spotted animals"; and wild boars, "long-snouted ones."*

They use none of the honorifics so profusely common in Singhalese, the pronoun "*to*," "thou" being alone used, whether they are addressing each other, or those whose position would entitle them to outward respect. They can neither read nor write, nor 212 can I trace the faintest vestige of their ever having possessed any literature, in the lowest sense in which that word can be used.† 202 They count with difficulty on their fingers, and so little notion 205 have they of time, that it is difficult to make them understand that they are to keep an engagement at a more remote period than the next day.

I have compared the scant and unsatisfactory collection of 197 words, which I have been able to make, with almost all the vocabularies of the aboriginal tribes of India, published in the *Asiatic Society's Journal*, and though in some of them I have found isolated instances of striking resemblance, these are probably merely accidental. The subject is one which requires further investigation: and a careful examination of the dialect, by any one competent to perform the task, would be interesting, although I question if it would elicit more than we at present know of the origin of the Veddahs.

I append to this paper, as a specimen of their patois, a list of some of their words, distinguishing between those which probably

* It is very curious that the Veddah term for the Ceylon elk, the Samba deer of India (*Rusa Aristotelis*), is "gawra," *vide* Tennent's remarks in his *Natural History of Ceylon*, p. 49, on the tradition of the former existence in Ceylon of the "Bos gaurus" of Hindustan. I have myself heard the "gaur" described by old Kandyans, who have seen it in the mountain forests, as an animal with, as it were, the body of a buffalo and the legs of an elk. And there are many places still bearing the name "gaura," as, for example, besides gaura elks, mentioned by Tennent, gaura kelle—the forest of the gaur—gaura kanda; and there is a kind of grass called gaura maana. It is curious that the elk should be called gaura by the Veddahs, and by no one else.

† About ten years ago, the Government established a school for the Veddahs of Bintenne, but it proved a failure.

2: Bailey G-5 (ca, 1854) 1863
AX5 Vedda AX5

That the bulk of the aborigines amalgamated with their conquerors, and became one people with them, there is ample proof; but the race of Kuweni probably held aloof from all. She, betraying and betrayed, met her doom on the scene of her treachery.* Her children and immediate kinsfolk, outcasts both from the conquering and conquered races, fled to the forests. A life of isolation was to them not a matter of choice but of necessity. In their seclusion they naturally retained, with the superstition of their mother's people, some remnant of their father's faith, with which they must have been in some degree familiar. They preserved the high-sounding names of India, and, with the pride of rank, adhered to the custom of the marriage of a brother with his younger sister, which was not only the practice of their father's family, but a mark of their royal blood.

Such is the story of the Veddahs. And if my theory be correct it adds a curious chapter to the history of Ceylon.

SPECIMEN OF VEDDAH DIALECT.

(*Vowels to be pronounced as in Italian.*)

English.	Veddah.	Singhalese.	Remarks.
The sun	Irra podja	Ira	"Podja", probably a corruption of podiya (Singhalese), a small thing.
The moon	Pāna podja	Handa	Pāna (Singh.), a lamp. Handa pāna (Singh.) moonlight.
The stars	Tarāka gaija	Tarakāwa	"Gaija", probably a corruption of sediya (Singh.), anything round. It can hardly be the Sanscrit word gaija, as it would be inappropriate as regards lights apparently so much smaller than the sun and moon.

vii, p. 371,—"Even the children of Wijaya by his first wife, Kuweni, united themselves with their maternal connections, on the repudiation of their mother, and retained the attributes of the Yakkhos." He refers, as his authority, to the seventh chapter of the *Mahawanso*; but this proves the exact contrary. It is there distinctly stated that, so far from doing so, they were compelled to flee with their uncle to avoid their mother's fate, and that Wijaya himself came to their refuge, assigning to them a place of security from their incensed "maternal connections" in "the Sumanta mountain," probably Saffragam, far removed from the scene of their mother's brief triumph and death (the present district of Putlam).

* One copy of the *Mahawanso* describes the scene of her death as near Tamenawille, *i. e.*, Tamenanewera, near Putlam. Her spirit is still supposed to haunt a well in the neighbourhood, whence she issues forth, invisible, and pelts with great stones rash treasure-hunters who invade her solitude in search of the treasure they believe is buried near.

2:Bailey G-5 (ca. 1854) 1863
AX5 Vedda AX5

English.	Veddah.	Singhalese.	Remarks.
Clouds	Gal pèriya	Walakula	"Gal" is a stone in Singhalese. In Tamil "kàl peria" would signify large stone or rock.
Thunder	Dewòòla andapi	Hena	"Dewòòla" (Singh.), a spirit, a demon, a god; "andapi" (Singh.), has cried out.
Lightning	Ginna wetunu	Widuliya	"Gini wetunu" (Singh.), fallen fire.
The sky	Pombina	Ahasa	
The earth	Bimi	Bima	
Water	Diya	Diya	This is also used for rain, for which the Batticaloa Veddahs use "wecha" corruption of "wassa" (Singh.), rain.
Heat	Ginna	Grisma	"Gini" (Singh.), fire.
Cold	Rhna	Sitala	I find in "Notes on the Languages of Various Tribes in the Valley of Assam" by Mr. Robinson, inspector of schools in Assam, published in the Bengal Asiatic Society's Journals, the word "yen" for cold, in the Khamti, Lacs, and Siamese; and "aiyang" in the Khari Naga languages.
Man	Minna	Miniha	
Woman	Mehli	Gani	"Mehmli" (Singh.), an old woman.
Child	Petji Kekula Bilinda Witera	Lamaya	"Petji", corruption of "poncha" (Sing.), a child; "kakula" (Singh.), a bud; "bilindà" (Sihgh.), young—a child; and "witera", a bud; are applied only to the child-spirits—Bilindoo-yakkoo; has been explained before.
Boy	Ammi	Kollà	In the "Notes" before referred to, I find "amie" in the Miri, Abor, and Khari-naga languages, for man.
Girl	Petti	Keli	"Petti" for "penchi" (Singh.), girl.
Father	Appa	Appa	My father, "appa latto"; my mother, "amma latto"; "latto", particle of possession.
Mother	Amma	Amma	
Husband	Hoora	Swamaya	"Hoora" is the Singh. term for that male cousin who is the proper match for a Singhalese girl, viz. her father's sister's, or mother's brother's son. It is traditional that some Veddahs used this term "cousin" when addressing or speaking of the Kandyan kings.
Wife	Nehna	Stri	"Nenna" is the Singhalese term for the corresponding female cousin.
Head	Iya, ecchu	Issa	
Eye	Eyeyi, echel	Khhó	
Nose	Naya	Nahó	
Hair	Ecchu kola	Issa keya	"Echa" for "issa", the head; "kola" (Singh.), leaves.
Body	Bopati	Enga	"Pett" (Singh.), the side of the body; "bo" (Singh.), great. "Pet" is stomach in the Punjabi language.

2: Bailey G-5 (ca. 1854) 1863
AX5 Vedda AX5

● 192
197

English.	Veddah.	Singhalese.	Remarks.
Legs	Danniebadoewiga	Kakoola	"Danahis (Singh.), the knee.
Foot	Patoola	Paya or padiya	
Rice	Watu kuru	Hâl	"Watu kuru (Singh), a round thing.
Paddy	Dépotoolang	Wee	"Dahayâ potu" (Singh.), chaff; "lang", having, i.e. rice in the husk—paddy.
Honey	Metchan	Meepeni	"Mêsa" (Singh.), a bee.
A house	Rukkoola	Gé	"Rukula" (Singh.), a hollow tree.
A tree	Guy	Gaha	
A bow	Doongah	Doona	"Doona" (Singh.), a bow; "gaha" (Singh.), a tree.
Arrow	Merianketia	Iya	
River	Diyagama	Ganga	"Diyagama" (Singh.), a water course.
Dog	Kuko Kotowa Balo	Bala	"Kukka" (Singh.), puppies.
Buffalo	Walmanaya	Mee ma, or mee harak	"Wal" (Singh.), wild. I find in Mr. Hodgson's Vocabularies of the Aborigines of the N.E. of Bengal, that "menjek" or "menjeg", is the word for buffalo in the Miri dialect. The Batticalao Veddahs say "mee-botah".
Ceylon elk (*rusa Aristotelis*)	Gawra	Gôna	The Batticalao Veddahs call an elk "gôna-botah".
Deer (*axis maculata*)	Kaberra botah	Meowa	"Kaberra" (Singh.), spotted, "botah" (Singh.), an animal. The Batticalao Veddahs say "meowa-botah".
Pig	Hôta-barria Okma	Oorâ	"Hôta" (Singh.), a snout; "barria", heavy or hanging. Okma is only used by them in charms.
Chetah (Ceylon leopard), *felis pardus*	Poletcha	Diwiya, or kotiyah	The Arasas (or "mountain kings" as they call themselves and are called), a hill tribe in Tuine valley, in South India, call a tiger "poochee". In charms, I find "diwi pulliya", spotted chetah, used; but they always speak of a chetah as "poletcha". The Batticalao Veddahs say "mitâ botah"—"mitâ", low (in stature).
Bear	Kerri-botah Kerria Arachi Barachi	Walahâ	"Arachi" and "barachi" only occur in charms, and it is an evident corruption of the Pali expression "achcha tarachcha"—"achcha" a bear, "tarachcha" a road bear, one which infests roads (tara, a road).*

* I am indebted to Mr. De Zoysa for this interpretation. He adds, "In the Pali Nighandu, 'achcha' is said to mean bear, and 'tarachcha' a bear that bends his neck". According to some, 'tarachcha' is the hyena. Probably the Singhalese writers confused the bear with the hyena, and considered the latter a species of bear.

2;Bailey G-5 (ca. 1854) 1863
AX5 Vedda AX5

192 ●
197

English.	Veddah.	Singhalese.	Remarks.
Elephant	Botah kandah Môlah	Alya, or œta (tusks)	"Kandah" (Singh.), a hill or mountain. "Môlah" (Singh.), the thick heavy black pounder used as a pestle in pounding rice—an allusion, probably, to his trunk. The Batticalao Veddahs say "mt-botah" and "cotah bebéla".
Monkey	Patagaha-pooeka	Wandura, or rilawa	
Porcupine	Nittawe	Ittawe	
Pengolin (*manis pentadactyla*)	Gal gawra	Kaballiya	
Iguano	Moondé	Talagoya	Called by the Veddahs of Batticalao "gôya", "goy-botah", and "hellá".
Lizard	Cat-tombá	Heena	
Snake	Polongoe	Sarpaya	"Polongo", a very venomous snake. The Batticalao Veddahs call a snake "sarra-botah".
Snail	Tombá	Golu bellá	
A bird	Sappee Chappee Sattriaye	Kurulla	In the Assamese and Bengali dialects, birds are called "charai" and "chiriya".
A crow	Kalu eka	Kaká	"Kalu" (Singh.), black, "eka", one.
To walk	Mangwettinawa, mittiganawa	Æwadinawa	"Maga" (Singh.), a road; "wettenawa" (do.), to fall; "mittiya" (do.), a hammer; "gahanawa" (do.), to strike.
To jump	Bota damanawa	Paninawa	"Bota" (Singh.), the neck; "damanawa" (do.), to place.
To shoot (with bow & arrow)	Pennagatcha	Widinawa	
To rain	Diya pompanawa	Wahinawa	
To drink	Diya kanawa	Bônawa	"Diya-kanawa", to eat water—not an uncommon expression among the Kandyans.
To eat	Kapat ennawa	Kanawa	
To speak	Katan kiyanawa, & banawanawa	Kiyanawa and katakaranawa	
To call	Kilápoh	Andagahanawa	
To see	Reviga	Dakenawa	
To die	Miyoona Miya pŏrĕlig6	Marenawa	"Miyoona" (Singh.), dead; "miya" (do.), dead; "miya pereliya", dead and gone.
To sleep	Nidenawa	Nidagannawa	
I am hot	Baddagana		
I am cold	Bopati nitaganawa		

[412]

2: Bailey G-5 (ca. 1854) 1863
AX5 Vedda AX5

English.	Veddah.	Singhalese.	Remarks.
Here	Mobba	Móhi	
There	Obba	E'hi	
Far off	Nekat rata	Dura	
Be quick!	To bang	Wigahata	"To", the pronoun thou; in the Bhotia dialect "bangjyap" is, be quick!
Before	Itchátá	Isaraha	
Behind	Patchátá	Pasá	
Exclamation of approbation	Eetá!		
Exclamation of disapprobation	Is!		

SPECIMENS OF VEDDAH NAMES.

MEN.

Lókendra. "Sovereign of the World", from Lóka (Sanscrit), "the world", and Indra; unknown among Singhalese or Tamils of Ceylon, but in use in Bengal.

Kanda. The Singhalese call Skanda, the Indian Mars, to whom the famed temple at Katragam is dedicated, "Kanda Kumaryia"; but the word is unknown as a name.

Weyla. One of the names of Skanda.

Suppa is a corruption of Subhramanya, one of the names of Skanda. Both these are Tamil names in use; and I think I have heard Weyla as a Kandyan name, but it is very uncommon.

Skanda is a favourite of the Veddahs (of India), though unknown to the Veddahs here; and "Valli", one of his consorts (a Veddah female name in use among the Veddahs in Ceylon), was said to have been born of a deer in a forest in Arcot, and found by a Veddah chief Kumára (Kumáro was Kuweni's uncle, and Kumá is a Veddah name still in use), and brought up by him.

Kanda, it is true, means, in Singhalese, simply a mountain; but it is more probable that, as a Veddah name, it is a corruption of Skanda, a name descended to them, though they are ignorant of its signification.

Nila. A name in common use in Bengal; also used by Tamils (Hindús); but entirely unknown as a name among the Singhalese. Nila, a personage mentioned in the Puranas.

Benda. Binda, in common use in Bengal, but unknown in Ceylon, either among Singhalese or Tamils. There is a common appellation, a title rather than a name, Banda, in Ceylon; but Banda does not occur among the Veddahs. Binduwa also is a low-cast name among the Singhalese.

Dówa Denna. Unknown as a name in Ceylon. Equivalent to the Hindú "Deva Dattah", given by the deity—which is its signification in Singhalese.

Milálána. Unknown by Singhalese or Tamils in Ceylon.

Koonchi. From "kuncha" (Sanscrit), to go crookedly—a cripple. In use, with the affix Tamby, among the Tamils, but not in use among the Singhalese.

Kangeria. "Kangana" (Sans.), one of the names of Kandarpa, God of Love. Neither used by Singhalese nor Tamil as a name.

Kowa. No such name among Singhalese or Tamils.